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For the Herald and Journal.

FISK.

"From the chair to the throne."—DYING WORDS.

From the chair to the throne!" the dying saint said,
As the world from his gaze was receding;
Around him were loved ones from whom hope had fled,
And whose hearts were in agony bleeding:
The signet of death was impressed on his brow,
The red current of life was congealing;
But faith's holy visions, ne'er brighter than now,
Had aroused the rich fountain of feeling.

"From the chair to the throne!" in accents it fell,
Like sweet music on those he was leaving;
'Twas the triumph of hope, and a joy none can tell,
While his bark on the death-wave was heaving.
Like the eagle that soars to the fountain of day,
The champion was heavenward bending;
For his pathway through death was illum'd by a ray
From the watch-light of glory descending.

"From the chair to the throne!" Oh vision sublime!
All the beauties celestial combining—
Like the rising of morn o'er the darkness of time,
The radiance of heaven was shining:
The sweet music of angels enraptured his soul,
And his giant heart leapt with emotion;
When his sanctified spirit, intent on the goal,
Launched forth on eternity's ocean.

Magnanimous Christian! *true greatness* was there,
And a goodness our homage commanding;
On the records of fame all thy virtues shall shine,
Midst a halo forever expanding:
Pure Religion shall shed her warm tears o'er thy grave,
While the lone winds around it are sweeping;
And the church of thy choice, all her pious and brave,
O'er thy memory oft will be weeping.

W. FORD.

Clintonville, N. Y.

ST. SIMONIANISM—FOURIERISM.

[Continued.]

It was now imagined by some that Saint-Simonianism was defunct. This, however, was a mistake. Ardent spirits throughout France had been seized with the enthusiasm; correspondences had been carried on; and individual disciples, debarred the utterance of their special opinions in the *Producteur*, had found a voice for them in occasional independent publications. Suddenly a new outburst took place under the auspices of M. Bazard. Advertising a course of lectures which were to be delivered in the Rue Taranne, and were to contain "a complete exposition of the Saint-Simonian faith," he rallied round him the scattered Saint-Simonians. Associated with him as colleagues, were MM. Rodrigues and Enfantin; and to this triumvirate many new men of ability and education attached themselves, among whom may be mentioned MM. Hyppolite Carnot, Michel Chevalier, Fournel, Barrault, Dugied, Charles Duveyrier, and Talabot.

As in the *Producteur* the Associates had been obliged by considerations of prudence to restrict themselves to the exposition of certain doctrines of immediate consequence, so now they revelled at pleasure in all the higher speculations of Saint-Simonianism. Now for the first time was the Saint-Simonian creed filled out and formulized. "God," said the Associates, "is all that is; all is in Him; all communicate through Him." He manifests Himself in two sets of aspects; on the one hand, as spirit, intelligence, wisdom; on the other, as matter, force, beauty. The true action of this Pan or Deity upon the human race has been through gifted human spirits born at intervals. Moses, Numa, Orpheus, these men, representing as it were that aspect of the divinity whose type is matter, force, beauty, had organized the *material* efforts of the race, they were the chiefs of Worship; the founders of Christianity, representing the Divine spirit, intelligence, wisdom, had organized the *spiritual* efforts of the race, and were chiefs of Doctrine; for Saint-Simon it had been reserved to unite the flesh and the spirit, and organize the *religious* efforts of the race—he was the Head of the Church. The systems of Moses, Orpheus, and Numa had been systems of national ceremonial; Christianity seized on the individual soul; the system of Saint-Simon pointed to a theocratic association of all under the highest *savans* and the highest chiefs of industry; whose administration was to be regulated by the two fundamental principles—"L'Amelioration," &c., and "A chacun," &c. Hitherto all societies had been presided over by merely dead laws; that is, by the letter of laws established at some point of the past time by the legislator whose name they bore—as the Mosaic law by Moses, the laws of Numa by Numa, and so on. The law of the Saint-Simonian constitution of society, however, was to be a living law; that is, it was to consist in a perpetual succession of commands issued on occasion by a perpetual series of living men. Or, in the words employed by M. Bazard himself, "In the future all the law that shall exist will consist in the declaration by which he who presides over an office shall make known his will to his inferiors, sanctioning his prescriptions with punishments and rewards."* Cohering in virtue of this law, society will move on under one impulse towards one goal; there will be a million of arms, but only one head; arranged in a descending hierarchy, and paid according to a tariff of salaries, all the men of each generation will depend upon him who for the time shall occupy the place of supreme king or pontiff of the globe, the strongest, the most sympathetic, the most generalizing (le plus generalisateur) of living beings. Such, in gamboge and vermilion, is the Saint-Simonian millennium.

While revelling for their own private gratification in these apocalyptic anticipations, the Associates were not neglecting the humbler task of disseminating ideas critical of the existing state of things. An immediate corollary of the Saint-Simonian system which they occupied themselves with asserting to the public, was the necessity of the abolition of the law of inheritance. Maintaining, as we have seen, the natural inequality of men in point of capacity, the Saint-Simonians nevertheless were adherents of the political equality proclaimed in 1789, and the full development of which, according to M. Chevalier, "will consist in the obliteration of all the political inequalities founded on the right of birth." That a man should inherit property from his father they considered one of these inequalities. Therefore, in the Saint-Simonian constitution of society, the property of deceased persons should return immediately to the State. All children would be taken care of and educated by a supreme college in a congenial professional direction; furnished with whatever was necessary, and then launched on life to fare according to their own merits.

As an organ for the promulgation of this and other Saint-Simonian doctrines, the Associates, in 1830, founded a weekly journal, called "L'Organisateur." About the same time, also, in order to furnish a nucleus, as it were, round which the Saint-Simonian crystallization of society might commence, they formed themselves into a family living in common in a house in the Rue Monsigny. Of this establishment MM. Bazard and Enfantin assumed the co-ordinate supremacy. Of these two men M. Louis Reybaud presents an elaborate contrast. Bazard, he says, who before his adhesion to Saint-Simonianism had taken an active interest in revolutionary politics, was still apt to assume the profane point of view, and accommodate his expositions to circumstances; he was a man of logic, and delighted in details; Enfantin, on the other hand, was an enthusiast, continually forging ideas in the laboratory of his own thoughts, and seeking points of contact with the world only in the Saint-Simonian future. Together, they complemented each other—Enfantin urging on his colleague, whose disposition it was to look round at every step, so as to ascertain his environment. Left to himself, the chances were that Enfantin would bring on a crash by his too hardy experimentation; in similar circumstances Bazard would probably hesitate, abdicate his dictatorship, and sink into an ordinary *philosophe*.

Scarcely had the establishment of the Rue Monsigny been formed, when Paris was shaken, and the prospects of the country changed by the revolution of July. The Associates seized the opportunity to make a demonstration; and for several days all Paris was laughing at a strange placard signed "Bazard-Enfantin," which was seen posted on the walls beside the proclamations of Lafayette. After the restoration of order, and the accession of Louis Philippe, it was deemed proper to take some notice of the Saint-Simonian demonstration; and in the Chamber of Deputies MM. Dupin and Mauguin denounced the Associates as a sect preaching doctrines subversive of order, viz., the community of property and the community of women. This drew forth a reply from Bazard and Enfantin, dated the 1st of October, 1830, in which both imputations were denied. As for the doctrine of the community of property, they declared that it was directly contrary to the fundamental maxim of their system—that every man should be placed according to his capacity, and recompensed according to his works. Nevertheless, they admitted that they desired the abolition of the law of inheritance. On the subject of the rights of women, they professed that what they aimed at was the complete emancipation of the sex, so that woman might reveal her powers, whatever they are, to the utmost, and perform her full part in the social evolution. The law of marriage, however, by which one man was conjoined with one woman, so as to form a social unit, they regarded as holy; and all the modification they would make of it would be for the facilitation, in certain cases, of divorce.

Never was Saint-Simonianism more prosperous than in 1830 and 1831. At the beginning of the latter year especially, the confederates were able to congratulate themselves on a special piece of good fortune—the accession, namely, of M. Pierre Leroux, a man of the highest character, who had raised himself from the situation of a common printer to the reputation of being one of the most profound French thinkers and writers. M. Leroux brought with him into the service of Saint-Simonianism the *Globe* daily newspaper, of which at that time he was editor. On the 18th of January, 1831, this paper appeared, for the first time, as a professed journal of Saint-Simonian opinions. The proselytism which followed was past belief. Dreamers, thinkers, artists, poets, all caught the contagion. Among the more prominent converts were MM. Raynaud Hoart, Emile Pereire, Mesdames Bazard and St. Hilaire, MM. Lambert, Saint Cheron, Gueroult, Chartod, Cazeaux, Dugueit and Flachat-Mony. The establishment in the Rue Monsigny was enlarged, and to prevent the too rapid influx of new members, two probationary schools were instituted, from which it was to be recruited. Meanwhile, all the Associates were active, each according to his peculiar tastes; some, as Carnot and Dagied, in popularizing the Saint-Simonian doctrines by means of lectures; others, as Leroux, in methodizing the metaphysics of their creed; and others, as Chevalier and Barrault, in more immediate literary and social applications. Enfantin, too, striking hard blows at the existing economy of society, came forth with a modification adapted for temporary use, of the general Saint-Simonian demand for the abolition of the privileges of birth—a proposal, namely, for the abolition, in the first place, of the law of collateral succession. "Abolish collateral succession," he said, "and thus not only will the novelist be deprived of his standing device of rich uncles dying in the Indies, but the State will gain possession of an annual income for useful purposes." Preaching such doctrines over the length and breadth of France, the *Globe* produced powerful effects. At Toulouse, Montpelier, Lyons, Metz, and Dijon, there arose branch establishments, connected with the Saint-Simonian Church of the metropolis.

Soon, however, the Saint-Simonian Church was torn by a schism. The seeds of disunion had already long existed in the different tendencies of the two leaders—Bazard and Enfantin. Bazard, the man of logic, who wished to convince his hearers; Enfantin, who would always appeal to the heart, holding that "the most prompt, the most decisive, the most triumphant way of acting on the human organization is infatuation." The two questions on which they had come to differ were those of the emancipation of the working classes and the emancipation of women; with regard to each Enfantin went far beyond Bazard. On the second question especially his opinions were extreme. "Christianity," said Enfantin, "had declared the emancipation of women; but still, in European society, she occupied a subaltern position, and it was the part of Saint-Simonianism to raise her to complete equality, in all social respects, with men. Every man," he said, "who pretends to impose a law on woman, is not a Saint-Simonian. The only position of the true Saint-Simonian with regard to woman, is to declare his incompetence to judge her. The woman must reveal to us for herself all that she thinks, all that she desires, all that she wishes for the future."

These differences, which Bazard did not long survive, led to a disruption of the Saint-Simonian camp; and at a general meeting on the 19th of November, 1831, Leroux, Raynaud, Cazeaux, Pereire, and others seceded, leaving Enfantin to organize the remainder, with Rodrigues as his subordinate. Enfantin continued to carry on the new society. As might be expected, his favorite topics now were those on which the schism had taken place. Acting on his own maxim—that it was incompetent for the man to legislate for the woman—and yet at the same time maintaining, that until the new feminine code should be given, the work of social regeneration could be considered as only attempted in half, he occupied himself chiefly with speculations as to the advent of some woman of genius, whose business it would be to supply what was wanted. To this "coming woman" alone it belonged it indicate the *avenir* of her sex. Might she not even then be on the earth? What if she were in Paris! In that case possibly she might be discovered, and even illuminated as to the fact of her own mission! In a perpetual succession of balls, *fetes* and *reunions*, therefore, let her be sought for! Let all Paris be invited; the giddy pretty ones will slip through the meshes, the golden fish will remain in the net.

Hundreds of fair *Parisiennes*, says M. Louis Reybaud, attended the brilliant Saint-Simonian reunions of the winter of 1832. They danced, laughed and enjoyed themselves—still the expected woman came not. Money began to fail the Associates; and at length their establishment was brought to a sudden close by a prosecution instituted against them by the legal authorities. Enfantin and Rodrigues had also begun to quarrel on the old question; Rodrigues demurring from certain opinions of Enfantin of an extreme nature regarding the law of Saint-Simonian marriage. Accordingly the family of the Rue Montsigny was dissolved, and the publication of the *Globe* abandoned.

On the dissolution of the general association, Enfantin, who possessed a house with large grounds at Menilmontant, near Paris, removed thither with about forty of his adherents, of whom the chief were MM. Barrault, Michel Chevalier, Lambert Eichtall, Fournel, Charles Duveyrier, and Talabot. Here they constituted a sort of Saint-Simonian monastery on communist principles; dividing their time between manual labor and intellectual speculations. They all wore a dress of the same fashion: "a blue close coat with short flaps, a belt of varnished leather, a red cap, white trousers, a handkerchief round the neck, hair thrown back and glossy behind, mustachios and beard *a l'orientale*." All acknowledged Enfantin as their father and superior.

The lucubrations of the Associates at Menilmontant assumed a higher and more mystic form than than the Saint-Simonians had yet pretended to. "Le Livre Nouveau," as they called the manuscript in which they entered their meditations, is described as having contained a sort of rhythmical metaphysics, or, as M. Reybaud terms it, "an algebra of religion," expressed in biblical language. In August, 1832, however, this new phase of Saint-Simonianism was also brought to a close. To defend a second action which had been brought against them, the Associates appeared, on the 27th of that month, before the *Cours d'Assises*. Enfantin, Duveyrier, and Chevalier were condemned; and first subjected to a term of imprisonment. This was the signal for a general dispersion, the more enthusiastic disciples exiled themselves from France; the remainder, laying aside the special badge of their sect, and only retaining, more or less diluted, the general ideas of the school, diffused themselves throughout society.

[To be continued.] North British Review.

* As little as possible have we interrupted our exposition with remarks of our own; as this point, however, we would bid our readers again observe that implied annihilation, in the Saint-Simonian system, of the moral sense as an ultimate thing in man, which we formerly remarked in the language of Saint-Simon himself. Right and wrong, according to the Saint-Simonians, are but generalizations like the laws of astronomy: and as it belongs to the astronomer alone to decree what the more ignorant of the race are to believe concerning the moon and the stars, so it belongs to the savans of another class to decree the duty of man. If we mistake not, A. Comte, in his "Cours de Philosophie Positive," expressly affirms this.

For the Herald and Journal.

THE METHODIST QUARTERLY REVIEW VERSUS UPHAM'S WORKS.

"We must still believe that his works are likely to do much more harm than good."

Review, July, 1848, p. 352.

[Concluded.]

Does not the reviewer of 1848 almost compel us to seek a solution of his difficulty in distinguishing between the *expiatory* and disciplinary character of self-denial, in some defect of religious experience? He seems to place fasting and all similar attempts to bring the appetite into subjection under the imputation of "voluntary humiliation and will worship," and tells us "God requires obedience rather than sacrifice," forgetting who has said, "these ought ye to have done, and not have left the others undone." If some have obtained the blessing of entire sanctification by a single bound, we believe the more general way to be by the subjugation successively of the appetites, the affections, the propensities and the will; and he who in the entire consecration of himself to God has, as a reasonable and intelligent being, set himself about the attainment of this great object, will find that there are times when the senses must be denied absolutely a gratification, which under other circumstances would be perfectly innocent; entire abstinence is often the only way to conquer. Few of us are fully aware how much we are under the influence of sensual indulgences or worldly propensities, until we systematically resolve to deny them any play. As to the reveiwer, we say, "Happy is he that condemneth not himself in that which he alloweth." But whatever may have been Mad. Guyon's practice in the early part of her life, the following extract from one of her letters is the exposition of her doctrine after she had struggled into clearer light. She writes:

"Do not resort to austerities or self-inflicted mortifications. They may do for others, but not for you. Your feeble health does not allow of it. If it were otherwise, if you had a strong and sound body, and especially, *which is the great point in connection with physical mortifications*, if you suffered yourself to be ruled by your appetites, I should probably give different advice. A system of abstinence and physical repression could hardly fail, in that case, to be beneficial. But there is another mortification, Madame, which I must earnestly recommend. Mortify *whatever remains* of your *corrupt affections* and *disordered wills*. Mortify your peculiar tastes, your propensities and inclinations. Among other things, learn to bear with patience and resignation those frequent and severe pains which God sees fit to impose upon you. Learn, also, from the motive of *love to God*, to suffer all that may happen of contradictions, of ill manners, or negligence in them who serve you. . . . . And especially, mortify yourself and die, in your inward experience, to everything that is remarkable and showy. Learn the great lesson of becoming a little one, of becoming nothing. He does well, who, in fasting from other things which the appetite improperly craves, lives upon mere bread and water; but he does better, who, in fasting from his own desires and his own will, lives upon God's will alone."

In endeavoring to analyze Mad. Guyon's character, the reviewer speaks of "a natural proclivity to desponding views and feelings,"—describes her as "one constitutionally inclined to rule," as having "a restless spirit," as one whose "*animal spirits* called her to another sphere of activity"—and actually gives in proof of the latter assertion, that "she spoke on salvation by faith," and "employed herself in instructing all to whom she had access in experimental religion."—See Review, pp. 348, 349. What a pity that the restless animal spirits of more among us did not lead to similar efforts and similar results! The reviewer most felicitously adds, that "her instructions at Thonon were singularly evangelical, and such was the interest awakened on the subject, that she presently became the centre of a wide-spread religious influence"—that "at Grenoble she was presently thronged by a multitude of deeply interested visitors. With these her conversations were exclusively religious, her instructions highly spiritual, and their effects truly remarkable." No need then that our ministers be divinely moved by the Holy Ghost, if animal spirits can produce such teachings and such effects. Permit us to ask, How is this self denial, this restlessness, these labors, to be reconciled to the charge of "Quietism"—to "the lethargic beatitudes of Vishnoo"—to the "luxuriating in a voluptuous religious sentimentality"—to the "exaltation of the idle contemplativeness of the cloister above the active charities of social life," &c.?

There is but little to support the reviewer in the quotations he makes from Wesley. That Mr. Wesley did not regard Mad. Guyon as infallible, we admit; but he says, "She was deeply devoted to God, and often favored with uncommon manifestations of his Spirit." Wesley's Protestant advantages enabled him to see the source of her mistakes; she had not been taught our watchword, "the Bible! the Bible! the only, the all-sufficient rule." Wesley's comprehensive mind grasped at a glance the circumstances by which she had been surrounded and fettered, and in view of all, his admiring exclamation is, "What a depth of religion did she enjoy!—of the mind that was in Christ Jesus! What height of righteousness, peace and joy in the Holy Ghost! How few such instances do we find of exalted love to God and our neighbor!—of genuine humility, of invincible meekness, of unbounded resignation! So that, upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness."—Wesley's Works, Book Room edition, vol. 7, pp. 562, 563. And it is of this woman, in addition to the charges already quoted against her, that the reviewer speaks as of "a far-gone case of religious Quixotism"—as one "who exhibited indubitable signs of mental aberration."

It would seem as though, in the estimation of the reviewer, Wesley himself deserves severe reprehension. Did he not abridge (not give an interpreted translation, but merely abridge) the "Christian Pattern?" Does not our Book Room recommend its circulation? How many have thus been actually subjected to the "imperfect and harrassing teachings of mystical writers like Kempis?" How much more blameworthy is Wesley, should it be found that admiration of his talent, and homage paid to his judgment should have contributed in any way to lure the unwary Professor to follow in his footsteps. Ought we not to be lenient, if the Arminian has thus beguiled the Calvinistic divine?

But to speak in a different strain—how is religion wounded in the house of her friends! what a stab has the doctrine of holiness received! It is useless to explain the blow as levelled at mysticism—the opponents of entire sanctification have here a weapon ready sharpened for their use. The seal of approbation has been stamped upon Prof. Upham's Works by the best, the wisest, the most consistent, the highest in authority among us—they consider this as no endorsement of the few necessary consequences of differing doctrines. We cannot take up a church periodical, we can scarce attend a love feast, a class, or an experience meeting, without finding a constant recurrence to his writings, and grateful hearts avowing their deep indebtedness to his teachings. The *evangelical alliance* was daily strengthening; the Calvinist was Calvinist still, the Arminian was Arminian still; but this doctrine of holiness was sweetly, surely binding heart to heart. The evangelical were seeing eye to eye—and Congregationalist and Baptist, Episcopalian and Methodist, were uniting for the defence of the common truth; and this cherished doctrine, so long the distinguishing glory of our Methodism, was destined to be the rallying point, we think, of all devoted Christian sects. Are we unwilling to share our crown? Does the enlightening of other denominations dim our lustre? Does their attaining the stature of manhood dwarf our height? Shall we not welcome a kindred spirit because he utters not our Shibboleth? Shall we rigorously note the minor disagreements, and forget to raise the song of gratitude over vanquished prejudices and rebutted sectarian teachings? It is well to have watchmen such as the reviewer of 1846, to mark the first approach of error, but is it well to shrink from phantoms of our own creation. May we not subject ourselves to the imputation of being so contracted in our selfishness, that we would rather lose the world for God, than permit others to share the arduous combat, the glorious victory?

E. M. B.

New York, July, 1848.

For the Herald and Journal.

A GREAT EVIL IN THE CHURCH.

The various forms under which covetousness presents itself, is a chief reason why so few detect its presence. Accustomed to look at it in its more hideous form in the miser, most observers see it in no other person, or under no other form than as it is represented in his niggardly meanness. Nor do they suspect that they may be covetous themselves. Hence, unnoticed and unopposed, the silent, secret contagion operates the destruction of piety in the soul, and moral purity and power in the church. The deep cheatery of this evil must be studied, and the fearful ruin which follows in its widening wake, must be prevented by striking a blow at the hidden life of the monster. There is but one cure, the pure love of God richly shed abroad in the heart. This always infuses such expansive benevolence into all the soul, that covetousness will no more have a place therein. This desirable object will be greatly promoted by deep spirituality and heavenly mindedness in the ministry, diffusing, wherever they go, the holy charity of a benevolent Gospel.

5. The fact and prevalence of the evil is presented negatively, in the great *inactivity* of Christians in personal effort in doing good, and especially in their backwardness in helping on the benevolent enterprises of the day. I speak here of the matter of individual effort in promoting the success of the various schemes of usefulness, and not of the matter of actual donations to these causes. There is such a thing as giving to a good cause, yet opposing its prosperity by discountenancing its operations and object. To successfully push on a benevolent enterprise, requires more than giving; it requires action, and feeling, and talk. The vast majority of church members are dormant, are doing but little, if anything, to get up and keep up an interest on this subject. They have no time to acquaint themselves either with the demands of charity, nor the increasing necessity of liberal contribution. But why? Plainly, because the schemes of acquiring wealth occupy all their thoughts, and execution of those schemes occupies all their time. Let the organization of a society be proposed, by whose operation money for some benevolent end will be forthcoming, and who will compose the meeting? The preacher, a few *whole-souled* women, and here and there a gentleman, a *little* more fearful of his popularity than his money. There are glorious exceptions to this unpardonable delinquency; but wherefore? They occur as the result of much light, long training, and many a thorough baisting for their inactivity, by their preacher and faithful pastor. Let some begging expedition be gotten up, for some honorable and important puupose, and who will circulate the subscription? Now why this indifference and inactivity? It cannot be accounted for on any other ground than that each one is stupified as to this work by the spirit of the world, and is conscious in himself that others possess the same feeling. Hence the unwillingness of each to engage personally in the furtherance of the enterprise. Let the prominent men in our church, the official members and others, stir themselves from their covetous stupor, and talk and act, as well as give, and a benevolent spirit will diffuse itself throughout our societies with powerful energy. But alas! hosts of our official members are the veriest drones possible in matters of this kind. There are many persons who will *give* a little to save their character, but will not *act*. They are afraid of action, lest they be required to give more. They are covetous, and rob God and the church.

6. Nor is this evil less prominently presented in the fecility with which professors engage in callings very questionable, not to say decidedly wrong. If it be true that Christians do thus engage in unlawful avocations, on what principle can they be supposed to do so, unless on the principle of the inordinate love of gain? The plain state of the case is this: Conscience is not able to compete with the deep-seated power of this overbearing evil. It demands gold, and gold it will have, at the sacrifice of conscience and all purity. How vast the number of such in the church. Speculators, tradesmen and salesmen, all more or less follow the laws of custom, and do as others do. A conscientious regard to the law of God is laid aside in the struggle for wealth. Now if all to whom this is applicable "delighted in the law of the Lord," and made the "keeping of that law more than their meat and their drink," they would not pursue such unholy avocations, nor suffer themselves to act covetously in a calling in itself lawful and right. But the love of gain prompts hosts of this class to descend to contemptible tricks, in order to achieve their worldly purposes. Is not this indication of the evil in question shockingly prevalent? Are there no retailers of tales and corrupting novels among us? Are there no speculators who pile up their ill-gotten gain? Are there no members of "companies," whose business in its operations violates the holy Sabbath? Are there no tradesmen, who fatten and grow opulent on their enormous profits? Are there no usurers, who take advantage of the necessities of embarrassed friends, and sell out their money to the highest bidder? Are there no *tricksters*, who accumulate wealth by a system of petty or grand jockeying? All these classes develop the existence of the great evil of covetousness. But the manner in which a great many carry on their business, shows their worldly mindedness. How freely they take advantage of the circumstances, the ignorance, the necessities of others, to make a profitable bargain. Conscience condemns, but the temptation is too powerful when aided by the love of the dust, and the hazard is recklessly run, opening the way for greater extremes in the pursuit of riches. How many there are who highly represent their goods to secure a sale, and unceremoniously undervalue those of others to make a cheap purchase. Now all these modes of dealing are so many ways of exhibiting the covetous desires of the heart. They are so many promptings of the same multifarious evil. But notice the exhausting and constant devotion of multitudes at the shrine of mammon. Why this unremitting toil? They are bent on accumulating earthly treasure, and have little leisure for the interest of their souls, or the benefit of the church. They are *dwarfs* in religion and *giants* in the world. The church is burdened with such.

D. S. WELLING.

DR. OLIN'S ADDRESS

AT THE OPENING OF THE MISSIONARY HALL, WESLEYAN UNIVERSITY.

It is intended, said Dr. O., that this room shall become a depository for such specimens of the industry and arts of unevangelized tribes, and for such symbols and implements connected with their religious ideas and worship as shall aid the inquiring student in obtaining the most ample information and the most vivid impression in regard to the heathen world. It is expected, too, that a collection of books and periodicals, devoted to missionary subjects and interests, will here be accumulated. We have already a respectable commencement for such a museum, and we trust the liberality of our Christian friends for its enlargement. We hope, too, at no distant period, to see these walls covered with maps and charts, which shall portray to the eye of the benevolent inquirer the vast extent and precise position of the immense deserts that invoke culture at the hands of Christian men. Here, too, is to be the place of congregation, and consultation, and sympathy, and prayer for pious students, whose hearts God may touch with a benevolent concern for the spiritual welfare of pagan nations. They will meet here for pious converse, for fervent supplications, to imbibe and communicate holy aspirations, and Christ-like ambitions—to learn to weep over perishing millions—to stir up each other's swelling hearts to great enterprises and great sacrifices—to snatch coals of fire from an ever blazing altar, and rush away, as God may speed them, to kindle an inextinguishable flame in dark, accursed regions, which are now *anathama maranatha*, because they love not the Lord Jesus Christ.

With such objects and anticipations, Dr. O. looked upon this occasion as one of no slight significance. It was in a New England college, and under auspices far less imposing, that Mills, Judson, and their associates, originated the idea of that great system of benevolent operations which has already visited with the dawn of a great moral revolution one half of the globe. He spoke of the valuable contributions missionaries had made to almost every department of human knowledge. So lately as the close of the last century, we knew scarcely anything definite and valuable of the human race beyond the boundaries of Christendom. Greece and the regions bordering on the Eastern shores of the Mediterranean, once the most celebrated portion of the earth, had nearly faded out of human recollection, while the continent of Africa, and interior and Eastern Asia, containing more than one half of the human family, were literally *terræ incognitæ*, so far as any trustworthy, valuable acquaintance with their races, language, literature, moral and religious opinions, was concerned. Now it may be affirmed, that through the labors of missionaries, not only these dark regions, but the more remote continents and islands of Australia and Polynesia until very recently unheard of by the most scientific geographer, and the most successful navigator, have been brought under the eye, not only of the student, but of the general reader. We have learned more of India since Carey and Ward first planted the missionary standard amidst its idolatrous millions, than all that had been previously revealed from the passage of the Indus by Alexander the Great to the trial of Warren Hastings. China bade defiance to the curiosity of scholars and the ambition of statesmen; but from the days when Morrison visited its dark shores in the name of Christ, the deep mystery of so many thousand years has been gradually dissolved, and the world is rapidly coming into the possession of all the secrets of its language, history, laws, customs, and religion. Barbarous dialects have been reduced to grammatical order, and subjected to the conservative protection of written and printed characters. That great classic, the Bible, has been published and widely diffused in all human tongues. Who does not see that the missionary enterprise has just awakened us, not only to such an era of Christian triumph as was unknown to the former history of the church, but also to such an era of wide-spread knowledge and universal illumination as was unknown to the preceding history of the world. These heralds of the cross are the men who, in the midst of their self-denying labors, continue to send home to us satisfactory solutions of great geographical and scientific problems, for the elucidation of which Cook, and La Peyrouse, and Ross, and Parry, have been sent out to traverse the terraqueous globe, along all its parallels of latitude and longitude, and to struggle up toward the frozen poles, through the dim boisterous regions of perpetual ice and storm. These are the men who are constantly accumulating data for the settlement of the great questions in language and ethnology, upon which so many eminent scholars have spent their lives in vain, and in which many of the profoundest discussions in history, philosophy, and theology, wait to find their solution.

The missionary enterprise meditates and proposes schemes for the removal of massive evils from the largest portions of the human family. He is no philosopher who doubts whether familiarity with such thoughts and plans will exert powerful and salutary influences upon generous youthful minds. It is a historical fact that missionaries, as a class, are characterized by the noblest attributes of humanity. I have had the happiness to know many of them in their fields of labor, the representatives of many different nations, especially those of the A. B. C. F. M., and I am sure I have nowhere else met with men so magnanimous, so unselfish, so benevolent, so practical, so elevated, and yet so modest and sober in their views. And this is but the natural result of their position and their work. They are toiling for others, irrespective of ease, honor or gain. The conversion of *the world*, and nothing less, is their chosen, cherished object. This of itself is enough to make them heroes and saints. A disinterested and benevolent motive, a generous sublime theory, and a world-wide theatre of operation, these are precisely the most propitious circumstances for the training of able, true men.

Dr. O. then alluded to the paper revolutions which are making such wild havoc of thrones and aristocracies, as but the pulsations of a powerful sympathy for the human race, and on their appointed mission to restore sequestered right, and reinvest the masses with the immunities and means of happiness. This is such a melioration in favor of the social condition of man as the missionary enterprise labors to attain in behalf of his spiritual interests. Until of late, our Christianity but too much resembled an odious and exclusive aristocracy. It busied itself with its own interests, and could or would not be concerned for the salvation of pagan races. The spirit of missions has restored the true apostolic emphasis to the dead letter of the divine commission, "Go ye into all the world, and preach the Gospel to every creature." She begins to look with some eagerness to the North, and the South, and the East, and the West, in quest of victory, and to think favorably and hopefully of Christ's claim to the heathen for his inheritance and the uttermost parts of the earth for a possession. We see and feel the dawn of a brighter day. We seem about to recover the great idea so long lost out of our Christianity, and to come anew into possession of the moral power of which our Gospel has so long been bereft.

It is such a restored Christianity, entire in its complement of primitive ideas and aspirations, that we earnestly covet for all the sons of this University, and it is with the hope of promoting in some small degree objects of such paramount interest that this hall has been fitted up as a place for missionary prayer, inquiry and discussion.

After a few closing remarks, Dr. O. then invoked God's blessing upon this humble attempt to promote the cause of our Redeemer and Lord.

A DEAF AND DUMB BOY.

A deaf and dumb boy, thirteen years of age, after an absence of four years, in the school at Edinburgh, went home to see his mother. On entering the house, in company with his benefactor, he found her in a state of intoxication. This so painfully affected him that he took up his pencil, and attempted to show her the evil and danger of such conduct. After retiring with his friend, at whose house he went to lodge, his countenance became very sorrowful, and the tears trickled down his cheeks. His friend asked him the occasion of his grief. In reply, he wrote that he was thinking, if he got to heaven, how sorry he should be not to find his mother there.

Herald and Journal.

WEDNESDAY, AUGUST 9, 1848.

THE METHODIST MINISTRY.

ITS CLASSES, &c.

My Dear Brother:—I yesterday read your "Remarks" on our ministry with much interest. They are in general correct, judicious, and exceedingly well drawn. But respecting *myself*, you have left me quite in the dark. A man who is well read in theology, in history, in science and general literature, who is conversant with the original languages of both Testaments, and who can write and commit to memory a tolerably passable sermon in an afternoon, can hardly be said to belong to the first class. To the second class, of course, I make no pretensions; and I cannot discern that I have scarcely a single trait peculiar to the third. Truly, then, you have either overlooked a fourth class, which I will not aver, or I am *sui generis*—a class by myself. I presume, however, that the latter is the fact. I have always observed that my views and feelings were somewhat peculiar, and that I have never found any body just like myself; and indeed out a few that could even understand me. I have, heretofore, never thought much of this fact; but the reading of your article has awakened an intense curiosity in relation to it. And now, as you have some knowledge of metaphysical science, and considerable discernment of human character, I beseech you, if you have any light on my case, to hold it up to me, that I may see. I would however say, that my experience in relation to another church is almost precisely the same as your own. Of that, probably, you was somewhat a ware. But I knew not before that any one had thought or felt so much like myself on this subject. Perhaps this will afford you some suggestions for another short article upon this interesting subject.

I am yours, &c., ***

We editors must keep our eye upon two objects in writing our articles, first and chiefly, the good to result from them, but, secondly, their interest to the reader, without which the former must generally fail. An editor should never let his sheet stagnate; he must sometimes strike vibratory cords, dash a little at hazardous positions, and set his readers to quizzing, scratching their heads, and even grumbling—anything in fine (not wicked,) rather than have them lose their eagerness for his columns. In the article referred to above, we had quite a ultilitarian purpose, but we also confess to a design a little mischievous. We did expect to hear something in the wind, but the above letter is all we have received about it, and this is so good-natured that we frankly own that we are quite "chop faln." We must, however, thank our easy tempered correspondent, for he gives us an opportunity of trying again.

We believe we said enough about our second and third classes, and will say no more of them unless some one belonging to them shall require of us a fuller portraiture of himself. The first class, "from mediocrity downwards," was of course very comprehensive, though our remarks on the practical measures appropriate to it had reference chiefly to the wants and sufferings of a particular portion of it. We include in the first class *the great mass of our ministry*—not merely the unlettered, yet devoted and hard tugging section, who are sometimes called "the forlorn hope," but who, we think, lead our van, occupy the true post of honor, and have been the *legio lonans* of our cause—but with them also the whole group of substantial, respectable laborers, who have not yet attained to the pre-eninence of the second class, (though pressing forward to it,) and have not the distinctive traits of the third.

Among many subdivisions that might be made of our first class, there are two which we will note at present.

The first may be classed, (if we may use a verbal solecism) as the *sui generis*, those that belong to no class. Our correspondent points it out, and we agree with him that he is one of the nondescript group—nondescript as a group indeed—but as individuals affording some of the finest "sitters" for the portrait artist. We remark,

1. That Methodism has had an unusual proportion of these unique characters. Men of original minds and strong traits have found in our efficacious doctrines and energetic system a congeniality which few other churches have afforded. "Billy" Dawson, "Sammy" Bradburn, and John Nelson, and a host of others have given eminence to this class of the unclasseables in England, and John Finnegan, Billy Hibbard, Lorenzo Dow, "Johnny" Adams, &c., &c., in this country. We exceed our English brethren in the number of them; the reader has but to direct his thoughts over the church to recall almost any number, and not a few of remarkably defined character.

2. These "original" men have often been mighty through God among us, to the pulling down of the strong holds of the enemy. Whether marked by the downright humor of Finnegan, the dignified manners and clear wit of Pickering, the dogged oddity of Dow, or the splendid eloquence of Bradburn or Taylor, they have generally agreed in unwavering perseverance, in an energy invincible to trials, and extraordinary success in winning souls to Christ.

3. The growth of our cause and consequent changes in our methods, have limited much the facilities for usefulness which such men had originally among us. Of course the remark applies not to them all; for as we cannot class them except by the fact that they are unclasseable, neither can we affirm much of them in common. Pickering, for instance, could sustain himself with rare success in our smallest stations, and Taylor can stand unrivalled in his peculiar sphere for years; but most "eccentrics" love ample and varied scope. You might as well expect the lightnings of heaven to play within a tailor's thimble, or a volcano in a teapot, as to expect most of such men to live out two years successfully in one of your modern petty stations. It was on the old three hundred or four hundred miles circuits that they used to go forth like sons of thunder, attracting out the people for miles, and and moving them as the storm bends the forest. Such men have usually that invariable element of true genius, and the heroic character, *enthusiasm*, and if you would not cramp their usefulness you must give them an uncramped sphere. Southey somewhere remarks that the great wisdom of Wesley's legislation consisted in the provision which his system contained for enthusiastic and energetic temperaments—that, like the Catholic church, it turns into useful agents those very minds which, if not energetically used, would by their eccentricities introduce confusion and ruin. We differ from Southey very essentially in our idea of enthusiasm; to us it is not fanaticism, but inspiration, energy, or the impetuous vigor which results from a combination of rare faculties, there is much truth, however, in Southey's remarks; but we are contracting so much our capacity for individual action while increasing that of the church as an aggregate, that many of the men thus capable of great usefulness are found to be even an incumbrance on our hands. In petty stations they are often alike unsuited themselves and unsuitable to the tastes of the people, but on a long circuit, especially in connection with good co-laborers of other characteristics, they would generally be the attraction of the appointments. How can this evil be remedied—for it ought to be remedied—and Methodism ought not to think of sacrificing such an agency? We know not, except it be by creating a species of appointment at large, in each Conference, and allowing such men to labor as Conference missionaries wherever the way most opens. Such a man for example as Caughey, ought not to be bound down to a local pastorship; how much more good might he achieve by invading the whole region of a Conference; and if express provision were made for such an appointment, with due restrictions and responsibilities, could not an important sphere of usefulness be opened, and no harm ensue to our general economy? He could be paid from a Conference Missionary treasury, into which all his financial collections ought to go—he could break up new ground in the Conference, assist the regular appointments in times of revival, &c. &c.

4. While there is a noble group of original characters to which the above remarks are applicable, there are occasionally living oddities to whom they are quite inappropriate—men whose peculiarities are always troublesome, whose eccentricities are not so much the result of superabundant outbreaking spirits or energy as of weakness, of deficient capacity—sometimes of real lunacy. There is always something generous and conciliatory about a truly superior mind, but such as we now refer to are persistent, crabbed, impatient of just and orderly authority, fond of novel and perilous speculations, &c., let none such lay to their hearts as a flattering unction the above descriptions. If any men have been marked by great grace, such as we have been describing have been, and no men need more the imbuing spirit of piety to turn their peculiarities to good effect.

There is another section of our first class which we had not room to describe in our late article, and have but little in which to refer to them here. It consists of men who, though not yet noted as among the pre-eminent characters assigned to the second class, are nevertheless highly respectable in their talents, and many of whom may, if faithful to themselves rise into that class—men who are at the head of the *mediocres*, but whose growth is not to stop there. We have a noble company of young men of this character, among whom may be included a large portion of those whom the church has educated in her own institutions. We remark of them,

1. That they meet an extensive demand of our cause; our growing stations and increased competition from other churches demand an advanced and advancing ministerial corps. It is gratifying to observe how this providential necessity has within not many years been providentially provided among us. We can point to substantial, growing men in all our borders who will compare well with the trained pastors of any other denomination, and some of whom fail not, wherever appointed from year to year, to rise in their new fields, "head and shoulders" above the pastors of all other sects around them.

2. These men, whether educated in our institutions or not, are almost invariably given to deep self culture—to study; how else could they be such? If now and then a young man of other habits appears to be rising in usefulness and promise, yet as sure as fate is his ultimate failure, if he does not laboriously apply himself to self improvement. If this improvement is thoroughly and daily prosecuted both in respect to head and heart, then must his growth in moral and intellectual power—the very essence of greatness of character—be inevitable. God will always make a noble use of such a man, and will put a benediction on his head that will sooner or later shine out like a halo. The vigor of a youthful temperament or the impulses of a fresh ambition may for a while give a species of apparent talent or success, but it is spurious, and will, we repeat, sooner or later fail, to the disappointment of the preacher and his friends, unless he apply himself incessantly to the cultivation and invigoration of his faculties.

3. These men, though usually given to thorough study, and a large portion of them collegiately educated, have not thus far been compromised by theological innovations or by mercenary hankerings after other churches. Of the occasional heresies which have crept into our speculations, we are not aware of one which originated with an alumnus of any of *our own* literary institutions, and we are now able to recall but a single instance in which such an one has turned recreant to the church. Our studious young men, contrary to old predictions, are found not only among our best preachers, but among our best pastors. They have generally made good laborers in all respects. Direct your mind over the field, and ask if this is not the case.

We were going to add more, but here ends our sheet; we must end with it these resultory notes.

EDITORS.

Dr. Elliott, in his valedictory of last week, says:

Editing the weekly sheet, as Dr. Capers said, after a three years' trial of it, is "the dog's drudgery." And we are sure that no man who can write any thing better than the mere weekly editorials, will ever engage in it, unless other reasons than literary taste will urge him to this course. The composition of weekly editorials, as a whole, we never liked. We do not like them now; and, we are sure, we never will. And we are now glad that we are rid of that sort of labor, to which, for fifteen long years, we always sat down with reluctance; we performed it without delight, and reflected on it with little satisfaction.

We share not fully the Doctor's reluctance to this sort of literary labor, but in some departments of it enjoy a real pleasure; yet as a whole we can conceive of no other mental work more incongenial with genuine literary taste and high literary aspirations. Were it allowable to write long, elaborate essays for editorials, there would be less difficulty and some pleasure and intellectual profit to the editor; but the staple of an interesting weekly sheet must be brief, miscellaneous articles. It must reflect the passing aspect of the times—must record as succinctly as possible current incidents, comment incessantly but briefly on current opinions; such dabbling labors are demanded, not only for the interest of a weekly, but for its appropriate utility. What kind of a poet would he make who should have to spend his life in writing epigrams? What kind of a historian he who should have to seize, each week, every petty incident or opinion for comment? The intellectual discomfort of an editor is sore indeed. A weekly editor is even more to be compassionated than a daily one. The latter is not bound to discriminate much, or to select—he can insert most of the public news of each day, and dash it off with pretty much what editorial he pleases; but your weekly wight must select from the mass of events and opinions—he must wade through a weekly accumulation of papers and manuscripts, must compare, choose, and present the cream. Everything must *distill* through his brain. If he works as he ought to, in order to provide an entertaining and effective paper, he will work as hard as any literary laborer whatsoever. We congratulate the Doctor on his escape, and hope some of these days to follow his example.

STUDY OF GREEK.

There seems to be some remarkable "Yankee notions" in Cincinnati about the study of the Greek language. The Western Christian Advocate says: "It is now certain, and no longer a subject of speculation, that the Greek Testament and Septuagint can be introduced, as a book of reading and study, into our Bible classes and Sunday schools; for it has been done, and that successfully, by Professor Tefft, of the Repository, in this city. Professor Tefft has at this time a large class, who are now, and have been for six months past, reading the Greek Testament, as a Bible class at Wesley Chapel, Cincinnati. They use the Greek just as others do the English. It is composed of persons of both sexes, and of ages ranging from twelve years to fifty, all of whom read the Greek text with ease and correctness. The members of the class, a few months ago, knew no more of Greek than they did of Sanscrit; and they were inducted into the language by Professor Tefft himself, who has invented a new and most admirable mode of teaching languages, which he has applied to the Greek with great success. It is true, and no fiction, that *in thirty lessons of an hour each*, by the help of his simple and natural method, a person totally unacquainted with the language can acquire it well enough to read himself afterward without help from any teacher. We say it is true, for we know it to be so."

CORRESPONDENCE.

LETTER FROM THE WEST.

McKendree College—Commencement—Prospects—Good Harvests—Distillation—Field of Usefulness.

Br. Stevens:—As you have a few times favored me with a place in the Herald, I write again, supposing you, or at least many of your readers, will be pleased to receive intelligence from the "far West," especially those who may be the acquaintances and friends of any of the Faculty of McKendree College.

After having spent a collegiate year of much labor and anxiety, yet, all circumstances considered, of great prosperity, the labors of the examination and commencement were concluded, 19th inst. The scholarship of the students, though by no means so good in general as that of old institutions in the East, is nevertheless, in comparison of the advantages in each case previously enjoyed, not at all inferior. There were two graduated in the regular collegiate course who would not discredit any class in any Eastern college; five in the scientific course. The former were honored with the customary A. B.; the latter with that of "Bachelor of Science." The Hon. L. Trumbull delivered an address to the Philosophian Society—Rev. J. M. Peck to the *alumni* of the institution. Both were highly interesting and instructive. The degree of A. M. was conferred on one in course, on two from the Indiana Asbury University; the honorary degree of D. D. on Rev. Jno. Dempster, Professor in the Biblical Institute, Concord, N. H., and the honorary title of L. L. D. on Hon. A. C. French, Governor of Illinois.

We have much hope of success in elevating and establishing McKendree College. The interest in its favor is enlarging. We have much reason to expect the day is not very far distant when we shall be favored with those facilities in regard to buildings, library, apparatus, etc., so necessary to permanent and enlarged success. I have often wished that some of those rich, benevolent persons who are giving their five, ten, twenty, and fifty thousands of dollars to old and rich institutions in the East, could occupy such a point of observation as I now write from, and see themselves how incomparably more good such a donation made to McKendree College, or other feeble institutions of the West, would do. Surely, I have thought, it would not be long ere the men whose souls burn to diffuse the blessing of education, should be furnished amply with suitable instrumentalities. Had the foolishly disposed of estate of Girard been equally divided among the States, it would have built two or three commodious suits of collegiate edifices for each, and thus furnished the means of improvement to thousands of young persons now "perishing for lack of knowledge." But we shall labor on in hope, trusting in that good and Divine providence which we trust guided our feet to this field of labor.

We rejoice to say that, so far as we know, health is generally enjoyed among all the people. The bounteous providence of God is filling the hearts of men with food and gladness. The wheat harvest I am informed, is abundant. Corn is so adundant that men cease to number it, and almost give it away. They do quite so, if the "bit," i. e. 12 1-2 cts. be considered the price of haling a bushel. Other things are equally plentiful.

Alas! that we are obliged to say that men are found in this Western country who turn these good creatures of God into the cause of wretchedness and death. Distillation is extensively carried on in this State. Thousands of bushels of corn in these "smoking hells," distilleries, are transmuted into "liquid fire," which is devouring many of our population. I wish I could say the church is free from this wicked business. I am glad the Methodist Episcopal Church has at last rules which will separate her members from the accursed business, or them from the church.

A wide field, and one white for the harvest, is open for thousands of intelligent, pious and industrious young men, whose great object is to do good in the world. Let them be teachers, physicians, ministers, farmers, politicians, they may form the character which future millions in this empire valley shall bear. Let them not suppose, however, that the people here are heathens, are the uncivilized, uninformed aborigines, but that many of them at least are from the older States—from the Eastern continent—that society is in its formative process, from great diversity of character to that of uniformity. While it is yielding and uniting, it may be fashioned and impressed. But I must not longer trouble you or your readers.

Respectfully yours in Christ,

S. Mattison.

McKendree College, Ill., July 20, 1848.

LETTER FROM MAINE.

Ellsworth—Its Business—Prospects of Methodism.

The town of Ellsworth is situated at the head of navigation on the banks of the Union River, Hancock County, Maine. The village contains about 2,000 inhabitants, possesses great wealth and much beauty. The river above the bridge affords as great water privileges as can be found in the State; lumber mills are doing great business, and will for years to come.

Perhaps no town in Maine transacts more business in proportion to its number of inhabitants than this. The lumber mills and ship yards call a great number of laborers from the surrounding country to find employment during the summer months. Every house in town seems to be literally crammed with people, rent is high, houses cannot be built fast enough to accommodate those moving into the place. It being the shire town for the county, and possessing such advantages of country and water, it is destined to become one of the most important towns in the Eastern section of the State.

The religious interests of the town have been shamefully neglected. There are two churches—Congregationalist and Baptist. A gentleman informed me the other day that more than one-third of those who can, do not attend church at all. On the Sabbaths there are multitudes laying about the streets and wharves, for whose souls no one seems to care.

Methodism has never taken a stand in this village. There is a small class, however, formerly connected with Trenton Circuit, but as there is at present no preacher there, they are left entirely without a pastor. Quite a number of Methodist people have recently moved into the place, and a number of respectable gentlemen told me that they very much desired a Methodist minister to be sent there.

But how shall we begin?—this is the question. There are not enough members to support a preacher, and others will not pledge themselves until the man is on the spot. And another difficulty is, the want of a proper place in which to preach. There is no doubt but a large and respectable congregation could very soon be collected by "*the right kind of a man.*"

I think that were I in the way of attending to such matters, I would persuade our Missionary Committee to appropriate a hundred dollars or so for this place, and then petition the Bishop to send them a man. This is a harvest field into which we must enter. No place within the circle of my knowledge promises more than this, if we strike now.

Multitudes would *now* receive the truth, but in a few years hence they may be gone into error and infidelity. It is sincerely hoped that Ellsworth will be put on the list of appointments at our next Conference. Penobscot River.

July, 1848.

LETTER FROM THE SOUTH.

Land ho!—Sea Sickness—The Passage—Collision at Sea—Sea Scenes.

At 11 o'clock, A. M., June 14th, the shout of "Land ho!" ran along the ship. You who have been for weeks shut out from all earthly scenes and pent up within the narrow limits of a ship, rolling, tumbling about upon the wide waste of waters—you who have yielded in utter despair to the unmerciful exactions of the old sea king, and have felt throughout body and soul the indescribable sensations of sea sickness, can imagine my feelings at this announcement. They say this disease is not mortal. But for the sake of the poor innocents, its victims, I sincerely hope that of all things it will not be *im*mortal.

The St. Leon left Boston Harbor, Thursday, May 25, at 7 o'clock, and in twenty days and fifteen minutes came to anchor in Mobile Bay on the usual anchorage ground, twenty-five miles from the city. At five o'clock, P. M., of the first day, we emerged from among the green islands, and struck out into the open sea. There was much to impress the observer in the surrounding spectacle. The shore, the sky, the clouds, were clothed in beauty, and the grace and majesty with which the ship bowed to the heaving sea, were inspiring—particularly to the neophyte voyagers. With every inch of canvass spread to the breeze, she moved boldly on, to battle with the elements, and the confident, easy air of defiance with which she met their first assaults, seemed to say, "I know you, and I'm able." As the sun went down I took my last look of New England, and soon after found my berth, and was lost in sleep. In a few hours my dreams were disturbed, and the hurried steps on deck, the confused shoutings of officers and men led me to fear that the angel of destruction was abroad, and, as near as I could learn, was pressing hard upon us. What is it? A vessel probably; and if we meet in *such* a wind—for I fancied I heard it howling most hideously—in all probability one or the other must go down. Scarcely had these fears arisen when a shock, a crash, and the breaking of timbers and snapping of the ropes told too plainly that there were stern facts to be met soon, involving serious consequences to somebody. The shock is past; and from the fact that we were still above water, I concluded that we were the least injured, and felt thankful that it was no worse. But what was our actual condition I knew not, and there was a poor chance to make inquiries, as all hands had as much as they could do to take care of the ship. So, after reconnoitering awhile, I crept back into my berth, and awaited the issue with all the calmness and patience I could command. After tacking several times around the unfortunate vessel, and ascertaining that she was not in a sinking condition, they bore away to meet other perils, and perhaps to share sometime a similar fate.

In the morning I learned that a large schooner had run into us, while sailing North at the rate of eight miles an hour, and as we were heading East, they evidently mistook our course, and in trying to sail East of us, came very near passing under our bow, but struck us on the weather-bow, and in consequence lost their bowsprit and both masts. Unfortunate they were, but still very fortunate, for had they been two minutes sooner, in all probability they must have gone down instantly. Had they accomplished what they evidently wished to, there would have been a very small chance for their escape, even with life. Thus an ever watchful Providence often delivers us from the calamities we dread, by frustrating our best endeavors to avoid them.

The rest of the passage was not marked by any incidents of special interest out of the common course of sea life. The sudden change from cold to warm, the alternations of sun and showers, of winds and calm, in which after dashing on like a thing infuriate, or pursued and driven to madness by some invisible energy, the ship lies spent and motionless upon the water, to be again aroused and chased by the roaring, blazing, mighty-winged tempest, before which she bows almost to the water's edge, and rolls and throws about as if begging of the very clouds a shelter; one moment in midnight gloom, the next in the insupportable blaze of universal conflagration; all these make up the experience by the help of which we wear away the days of our exile and imprisonment. And glad, right glad was I to hear, on the nineteenth day, the cry of Land ho! Never shall I forget that first sight of the land to which we were destined, nor the thrill of pleasure as I swept by a powerful glass the field of vision, and traced on the still distant shore the green woods, the snowy cottage, and even the rugged rocks. And I could not help thinking of the similarity of my position to that of the Christian still upon the ocean of life, as he brings the glass of the eternal revealed truth to his eye, and points it away to the shores of the better land, and dwells with rapture on the various objects of love and beauty which make up his portion there. Still upon the wave, but looking through this divine medium, with joy he exclaims:

"Far o'er the wave which rolls so cold and cheerless,
There lies my home, my happy, peaceful home."

C. M.

THE NEW PARSONAGE.

Br. Stevens—We are at this time enjoying ourself in our new parsonage at Hardwick, Mass. The dimensions of the same are 30 feet by 27 in length and breadth, one story and a half in height, a good cellar, sufficiently large enough to accomodate a Methodist minister's family, a good clear well of water dug in the cellar, the water of which is led by pipe into the sink of the kitchen. On the lower floor we have a large sitting-room with closet for crockery, a good sized bed room, with a press closet, a kitchen with a commodious buttery well filled, a parlor, not large, but large enough; above stairs we have a large chamber reaching across the entire width of the house, (27 ft.) a study with suitable shelves for books, a bed chamber, with a large press closet.

We intend to have all the heavy furniture supplied. The house stands but a few feet north of the meeting-house in the old Furnace Village, Hardwick, on the stage road from Brookfield Depot to H.; a stage passes from H. to Brookfield and back every day, (Sundays excepted.) We have pleasant neighbors, who care for us, and give us substantial proof that we are not mistaken. Some four weeks ago we were favored with the meeting of the Braiding Society, and after having spent a very pleasant afternoon in social conversation, at six o'clock we collected together for religious services; a hymn was sung, (composed for the occasion,) then a prayer was offered up to God, and a short address was given by the writer of this, after which in the name of the Father, Son, and Holy Ghost the house was dedicated to God. Others of our brethren assisted on the occasion, and we parted thankful to God, and feeling under greater obligations to our people for their favors.

Hardwick, July, 1, 1848, B. King.

METHODISM IN NEW YORK CITY.

The New York correspondent of the Pittsburg Christian Advocate thus speaks of the Methodist chapels in New York city:

The corner stone of a new Methodist Episcopal Church has recently been laid upon 30th street, near the 9th avenue, in the Northwest part of the city. This church will occupy a place between, and nearly equally distant from the 18th street, and 41st street churches. It is to be a substantial brick building, 60 by eighty feet in its dimensions. This, we believe, will be the 27th Methodist Episcopal Church in the city, in addition to the North River Bethel Mission occupying the merchant ship "John Wesley," and the Mariner's Church in Roosevelt street, to which a Methodist preacher has been appointed for probably over twenty years. A project has also been on foot among some of the wealthier members of our church to erect a gothic church somewhere "up town" on the fifth avenue, which is the head quarters of the aristocracy of the city. We believe a Methodist church of the description proposed would do good there, but presume some few years will elapse before the project goes into effect.

Of the prospects of the Methodist Episcopal Church, South, in respect to New York, the writer, after referring to "outgivings" of the establishment of a Southern church there, says:

The time has passed, however, if it ever existed, when such effort would receive any sympathy and support from any body of the church here. Indeed, with a somewhat extended acquaintance in the Methodist community in this city, I hardly know an individual of any moral worth or influence whose sympathies would go any farther with the Southern Church than to pay them their quota of the general church property, and *to let them alone.*

APPEAL TO SOUTHERN METHODISTS.

A Southern Methodist clergyman, after detailing the evils of slavery, in the Louisville, (Ky.) Examiner, thus appeals to his brethren:

Our appeal is to your own knowledge; your every day observations furnish melancholy proofs of the demoralizing effects of slavery upon all classes in the community. *Ministers of the Gospel, members of the church of Christ, Methodists of Kentucky, pledged to maintain "whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,"* will you quietly fold your arms, and suffer this state of things to continue—this tide of sin and pollution to roll on to future generations? By every interest that attaches to our nature, by every motive which should influence moral and accountable beings, I beseech you, put forth your strength to stay the flood ere it sweeps over and ruins us.

Would to God this appeal might be heeded. There is not a frank minded Christian in the South who must not acknowledge the demoralizing effects of slavery to be unexaggerated in the reports current at the North. Individual cases in these reports may be *false*, but the general charges against slavery have never fully told the sad truth, as all know who have personally seen the evil. How long, Christian brethren, will you connive at this great enormity? "How long, O Lord, how long!"

FOREIGN RELIGIOUS ITEMS.

Dr. Dixon arrived in improved health at Liverpool on the 9th ult. We shall soon be able to present our readers the most important items in the proceedings of the Wesleyan Conference.

State-Church.—As anticipated, the formation of the Scottish Anti-State-Church Association has caused some ferment in Edinburgh. Two upholsterers, having for a series of years refused to pay ministers' stipend, a sale of their goods was announced to take place, but mobs having been successively formed at two places of auction no sales could be effected, and the proceedings were abruptly brought to a close amidst the yells of the spectators. It is probable that concerted measures of resistance on some large scale will be resolved on. Edinburgh and Montrose are the only two towns in Scotland where a direct ecclesiastical impost is levied, but from the great increase of dissent, especially since the Free Church commenced, this mode of raising the supplies will soon have to be resorted to in other places. In Dundee, one of the clergy had raised an action for inadequate stipend, and if it be decided in his favor, as it probably will, similar claims will be likely preferred in other quarters, and this will precipitate a crisis in church politics.

Important Decision.—M. le Pasteur Baup, one of the persecuted evangelical ministers in the Canton de Vaud, arrainged before a police tribunal of Vevay, on a charge of holding a religious meeting in his own house, presided over by himself, has just been acquitted. The costs of the inquiry are to be paid by the State. M. Baup was formerly minister of the French Protestant Church of London. This decision is a very imporiant one, as bearing on several cases of the same kind.

Jesuits in England.—A numerous party of Jesuits, who have recently been compelled to leave Italy, will shortly occupy Ugborough House, near Chudleigh, England, which is now being prepared for their reception. This splendid mansion is the property of Lord Clifford, who is a zealous Roman Catholic.

Jewish Consul.—The English papers say that the Jews of Safet and Tiberias, are about to petition the Queen to appoint Mr. James Cohen as British Consul. Mr. Cohen is a missionary sent by the Society for promoting Christianity amongst the Jews.

Another Liberal Donation.—Miss Fleaureau, of London, has lately presented to the London Missionary Society funds to the amount of $21,000, for permanent support of a missionary in China.

Church of England.—A London correspondent of the National Intelligencer says: "The established church is undergoing the ordeal of very searching and astounding statistics. The income of the clergy of the establishment is said to be £10,000,000 per annum; while that of the clergy of all Europe, independent of Great Britain, is only about £7,000,000. The arguments based upon and deduced from such statements, are not favorable to the recipients of this immense sum."

The Bible in Italy.—Mr. Salvatori Ferretti, who lately visited London to obtain funds to aid in the support of the *Ecodi Salvonorola*, a paper through which he is endeavoring to enlighten the minds of his countrymen on ecclesiastical questions, states that the opportunity for diffusing the Scriptures is as large as the zeal of the British churches could desire. There is no practical impediment in the way.

Large Collections.—From a tabular view published in the Home and Foreign Missionary Record of the Free Church of Scotland, we learn that there has been collected in that church, during the past year, for the various benevolent schemes, the very large sum of *one million, three hundred and eighty-one thousand two hundred and forty-five dollars.*

Sad Report.—From a late report to the English Parliament it appears, that in England and Wales, on an average, one being for every nine minutes falls a victim to intoxication, and thus goes to render his account at the bar of Heaven for suicide.

PRICES REDUCED.

The reduction of 15 per cent., on an average, in the retail price of books of the general catalogue having been made, agreeably to the direction of the General Conference, may we not hope that our brethren will favor us with their orders in number and amount exceeding any former period? Our stock is large—orders can be filled at the shortest notice.

G. Lane & L. Scott, Agents.

ANOTHER GREAT WRITER GONE.

We noticed last week the death of Chateaubriand. The foreign news informs us of the death of Zschokke, at Aurau, Switzerland. He was 78 years old. Zschokke has been called the Goldsmith of Germany. Several of his smaller works have been translated and published in this country. They are charming pictures of domestic life.

We continue the article on Fourierism—it is the best brief exposition of that heresy that we have met anywhere; and as the subject is one of great interest and constant reference now-a-days, it will doubtless gratify our readers. We have another article on a great movement—Chartism—a complete historical view of it, which will follow the present one. By the two articles our readers will be able to comprehend quite fully the two leading subjects of agitation in Europe.

Rev. Dr. Geo. F. Pierce, has been appointed President of Emory College, Oxford, Geo., in place of Dr. Longstreet.

Rev. E. R. Ames, A. M., has been elected President of the Indiana Asbury University, in the place of Dr. Simpson.

Rev. Adam Miller, well known as our late German Missionary at New York, has been appointed to the charge of the Central German Mission in the city of Cincinnati.

Pennington (N. J.) Male Seminary.—We have received the Catalogue of this institution. The following is the board of instruction: Rev. Stephen M. Vail, A. M., Principal and Teacher of Languages and Mental Science; Alexander Winchell, A. B., Teacher of Natural Science and Assistant Teacher of Languages; Benjamin Van Kirk, A. B., Teacher of Mathematics and Higher English; Albert P. Lasher, Teacher of English Branches and Vocal Music. The number of students the past academical year has been 133. Our New Jersey brethren are taking a lively interest in education. God speed them!

Dickinson College.—We copied lately from the New York Commercial Advertiser a statement that the Presidency of this institution had been offered to Prof. Holdich. This statement of the Commercial we since learn was erroneous.

Dr. Elliott takes his leave of the editorial chair of the Western Christian Advocate by a long and interesting article in the last number of that paper.

Dr. Longstreet has resigned the Presidency of Emory College, Oxford, Geo., in order to take charge of the Mississippi State University, at Oxford, Miss.

Biblical Institute.—A valued ministerial friend in a neighboring Conference writes us: "I exceedingly rejoice in the probable success of the Biblical Institute. It appears incredible to me that any body can have aheart to oppose it. But what have men not opposed?"

Increase.—The late Canada Wesleyan Conference reported an increase of members amounting to two thousand and ninety-three.

Guide through Mount Auburn.—Mr. Dearborn, 104 *Washington Street*, has issued a small pamphlet bearing this title, containing directions to the visitors of Mount Auburn, a map of the cemetery, and engravings of the principal monuments.

Pamphlets.—We have received the following pamphlets: "An Address delivered at Wrentham, by Rev. D. W. Phillips. *Putnam*, 81 *Cornhill*. "Catalogue of Wesleyan Female College, Georgia."

LITERARY ITEMS.

Pensions to Eminent Literary Men.—The following pensions on the civil list of England have been granted out of the fund set apart for the reward of literary and scientific eminence:—To James Sheridan Knowles, Esq., the dramatic author, £200 per annum; To J. C. Adams, Esq., the astronomer, and discoverer of the planet Neptune, £200 per annum; to Mr. William Carleton, the Irish novelist, £200; and another of an £100 a year to the sisters of the late lamented Professor M'Cullagh.

It is an interesting and almost incredible fact, that there are 4,421 children of foreign parents now attending the Boston primary schools. This is 44 3-4 per cent. of the whole number of scholars.

The Legislature of Indiana, at its last session, passed an act, submitting the question of free schools to the people at the election in August next.

Dr. Elliott speaks as follows in the last Western Christian Advocate on his literary projects: The work assigned us, just at the conclusion of the General Conference, of writing the history of the four years past is somewhat perplexing. We have received neither instruction or advice as to the character of the history. Besides, we are just now impressed with one special duty. Dr. Longstreet's challenge lies on our table, and has lain there for more than three years. He maintains that slavery is innocent. The other three challenged, namely, Drs. Durbin, Bangs, and Peck, seem to have declined replying; hence we, as the dernier, must be forthcoming, or acknowledge that slavery is innocent. We must, of course, in couscience, as soon as our editing ceases, answer Dr. Longstreet's plea for the innocency of slavery, before we can do anything else in the way of writing. We will, therefore, first, with God's help, devote ourself for life to the regular pastoral work in its regular fields, and then to writing, as our pastoral duties will permit. The answer to Dr. Longstreet may issue in an additional volume on the "sinfulness of American slavery. The sinfulness of slavery will be maintained, God willing, 1. From the traits of character common to American slavery and the African slave trade. 2. Its *injustice*, as it deprives men of their rights. 3. Its *injuries*, as it is an infliction of wrongs. 4. Its injurious *effects*. 5. Its contrariety to many Scriptural *injunctions, principles* and *commands*. We are fairly *forced* into this controversy by the Corypheus of the South, and we must acquit ourselves as best we can. After the dispatch of these two parts of this one subject, we must see what is to be done with the history of the "four years' revolution." If life and health are spared, we must next pay our respects to his Holiness. Our "Delineation," although it has passed through two editions in this country, and three in England, will well admit of revision. A supplement to it, to be entitled, "Political Romanism," has been long on hand, and will require much research besides the great amount of material already collected.

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REV. J. DEMPSTER, D. D.

It will be seen by our Correspondence that this brother has received the double honor of two doctorates,—one from our own University, the other from McKendree College. We have had occasion to know, also, that one of the most respectable colleges in New England would probably have honored him in the same manner, had it not been thus anticipated. Our readers know that we do not estimate highly such titles, as usually given, but think the example of Albert Barnes, Robert Hall, Wm. Jay, &c., in declining them, worthy of imitation by humbler men, but we have admitted their applicability to the learned offices of the church, as in the present instance. "Better late than never," says the old saw; here is one of the noblest spirits of our church, a man as pure and radiant as a statue wrought in diamond—a man who looks like a moving corpse, but has more effectiveness than half a dozen live Hercules—a diligent student of the classic languages and theological science—a laborious workman in almost all departments of our work for many years—and yet he has been allowed to pass thus far unhonored in this respect, while such honors have been lavished in all denominations upon men meriting them as much—as they really do and no more. Dr. Dempster is a man of original genius, and like most such men has peculiarities obnoxious to criticism. But there is really in these very peculiarities thought enough to split the heads of his critics (could they but originate such) notwithstanding their conceded thickness of skull. If all great minds are to be put under ban because of defective peculiarities, genius would find little quarter in the world. Nature is very compassionate to the blockheads among us; she hardly ever sends upon the stage a great genius without attaching to him some odd faults, which poor unfortunate drivellers may easily detect, congratulating themselves meanwhile complacently on their exemption from them. A flea, by its very littleness can attack and annoy even a lion. Our University has honored itself as well as Dr. Dempster, in the gift of this title. We are happy that the deserved severities we have from time to time uttered on the prodigality of American college honors are in no wise applicable to our own institution. Its cautious discrimination has won it high public respect. Its honors are really honorable. May they ever be so. We are sure that we express the common feeling of New England Methodists when we say that it has done an act of respect to the church in the present instance.

It will be seen by our very interesting Middletown Correspondence that Rev. J. D. Bridge of N. E. Conference received the honorary title of A. M. at the late Commencement of our University.

The Commencement Exercises at Middletown are reported to have been of rare interest. See our correspondence.

The Protestant Methodist, while it declares that "it heartily endorses all that we have said about the 'overweening liberality' of certain colleges, and has said as much again and again," does not like our calling its mistake, in dubbing us, "A Slander." Dear Brother Reese, look into old Dr. Johnson's Dictionary at the word Irony, if you want our meaning. How could you thus misapprehend us? Why we should consider ourselves much more honored in being dubbed by you, a brother editor, than by some colleges we could mention.

The Rev. Miner Raymond has been appointed Principa of the Wesleyan Academy, Wilbraham. Bro. Raymond possesses pre-eminent qualifications for his office; he has been tested at Wilbraham before.

The Rev. Robert Allyn has been announced as Principal of the East Greenwich Academy. The appointment is highly satisfactory to the friends of that institution. Bro. Allyn, besides his other qualifications, has had much experience in teaching, and will we guarantee, do honor to the institution and himself.

COMMENCEMENT AT MIDDLETOWN.

The Examination—Select Declamations—College Love Feast—Dr. Olin's Baccalaureate Address—Missionary Meeting—Dr. Sprague's Address—Board Meeting—Finances—Degrees—Report of Examining Committee—A. H. Hurd—Dr. Taylor's Address—President Collins' Address—Alumni Meeting—Commencement Exercises—Visit to the Cemetery.

I have just enjoyed another delightful visit to our beloved University, and, at your request, cheerfully offer your readers a brief sketch of the highly interesting services of the late Commencement.

During the week preceding Commencement the several classes of undergraduates passed a thorough and very satisfactory examination in the studies of the past year; and what must be peculiarly gratifying to the friends of the University, is the fact that the examination was chiefly conducted by her own Alumni, now holding honorable positions in the literary world, and conducting several of our most flourishing academies.

On Friday evening we had the pleasure of listening to the annual declamation by chosen members of the Sophomore and Junior classes. The whole exercise, interspersed with music by the College Glee Club, was alike creditable to the speakers and to the Institution, and exhibited a manifest improvement upon the preceding year. It was with some pardonable pride that I noted the conceded superiority of our friend Studley, of Boston, in this important art.

On Saturday evening the accustomed Love feast was held in the elegant new Missionary Hall, lately constructed and consecrated to the most sublime purposes. This is always one of the most interesting and affecting exercises attending the Commencement, and the present was fully equal to its predecessors. Thrilling were the testimonies of the young men just about to bid adieu to college scenes and associations, to the value of the religious privileges they had enjoyed, the advancement they had made in the inward life, and to the present faith that strengthened them and urged them out into the great field of Christian usefulness. Earnest were their requests for the prayers of their brethren that their labors might not be in vain. Let not their petition be unheeded by the church. May the blessing of the Master rest upon these young reapers as they enter into the white harvest fields!

Sunday morning the worshippers in the M. E. Church were highly gratified and profited by an unusual spiritual treat. The eloquent President of the Institution delivered a Baccalaureate discourse before the graduating class. His text was Prov. 23: 7—"For as he thinketh in his heart, so is he;" and his address was the elucidation and application of the truth that a man's moral and intellectual character is determined by his principles. The profound attention of the audience was held for two hours during the delivery of this solemn and most impressive sermon. No candid mind could have left that sanctuary without deeper convictions of duty, the importance of cherishing high and holy purposes, and a sanctified resolution to make a more thorough consecration of its powers to the service of God. Who can tell the effect of its clear deductions and impassioned appeals upon the susceptible minds of the young men just electing the guiding principles of their lives and determining their future and eternal destinies! We hope Dr. Olin will consent to give this discourse to the public, and thus enlarge the circle of its usefulness and render permanent its impressions.

In the afternoon we were favored with a discourse from Rev. Dr. Peck, Editor of the Christian Advocate and Journal.

In the evening another interesting and profitable exercise was held in the Missionary Hall. It was a missionary prayer meeting. Entertaining and impressive addresses were delivered by Dr. Peck, Rev. Mr. Frazier, of the Troy Conference, Dr. Corson, of Brooklyn, N. Y., (author of Loiterings in Europe, a most delightful and instructive volume of travels just published by Harper & Bros.,) and by others. This missionary room and these missionary services will have their influence in awakening the hearts of pious youths to the claims of perishing millions. Already two graduates of the University are in China praying and laboring in strong faith and hope.

On Monday evening Rev. Dr. Sprague, of Albany, addressed the two public societies of the Institution. His subject was Wilberforce; a short and graphic sketch of whose eventful life formed his introduction, and a perspicuous and eloquent analysis of his character as a statesman and a philanthropist the body of his discourse. A better model could not have been chosen; the treatment of the subject was very happy, the style chaste, and the delivery peculiarly impressive.

Tuesday morning the joint board held their annual meeting. The finances of the University were found to be in a flourishing state. Several endowments, which have been hanging in suspense, had been completed during the past year, and the yearly deficiency which has amounted heretofore to thousands was this year but two hundred dollars. The following members of the Senior class were elected to the first degree—Bachelor of the Liberal Arts—viz: Jonathan E. Barnes, Middletown, Conn.; Franklin O. Blair, Blandford, Mass.; John C. Clark, Auburn, N. H.; William W. Clarke, Rochester, N. Y.; David N. Conger, Charles W. Davenport, Joseph B. Freeman, Amenia, N. Y.; John P. Griffin, Fairfield, N. Y.; Samuel H. Harrington, Geneva, N. Y.; William G. Hawkins, Baltimore, Md., (son of the celebrated temperance lecturer;) Ebenezer Hodsden, William C. Kendall, Covington, N. Y.; Edwin R. Keyes, West Henrietta, N. Y.; Jacob E. Latimer, Vienna, N. Y.; Ralza M. Manly, Dorset, Vt.; Edmond Maurin, Donaldsonville, La.; Robert McGonegal, Syracuse, N. Y.; Henry S. Noyes, Landaff, N. H.; Benjamin T. Roberts, Lodi, N. Y.; Daniel Steele, Windham Centre, N. Y.; Charles A. Winchester, Pawlet, Vt. The following were elected to the degree of Bachelor of Science: Joel B. Clough, William C. Lawes, Donaldsonville, La.; Daniel F. Pond, Uxbridge, Mass. The class of 1845 was advanced in course to the second degree, and the following honorary degrees were conferred: Hiram Mayhew and Charles E. Blumenthal, of Dickinson College, Penn.; J. C. Miller, of Centenary College, La. Rev. J. D. Bridge, of Roxbury, and Rev. Benjamin Height, Canada East, were severally elected to the honorary degree of Master of Arts. Upon the Rev. John Dempster, of the Biblical School at Concord, the degree of Doctor of Sacred Theology was conferred.

At 2 o'clock, the examining committee made their report, favorable alike to the scholarship of the University and to the progress of the students.

A short and appropriate address was then made by Dr. Corson upon the importance of Christian colleges, and upon the influence of Christian students. A touching fact was referred to in illustration of the latter idea, involving the personal history and experence of the speaker. While he, (Dr. Corson) was a member of a distant seminary of learning, his mind had become benumbed and bewildered by infidel sophistries, and the promise of his early pious training seemed almost entirely destroyed. At this time he came in contact with a pious student, became a subject of his prayers and Christian efforts, and was finally, through his instrumentality, brought into the liberty of the sons of God. That student was Hurd, a former talented and beloved member of the University, whose remains now lay in the beautiful cemetery of the Institution. He died in the midst of his studies, but not too soon, or before, as in this case he had wrought faithfully and successfully in his Master's vineyard.

At 4 o'clock an address was delivered before the Phi Beta Kappa Society, by Dr. Taylor Lewis, of New York. His theme was *Radicalism*, its tendencies and evils as illustrated in the late political revolutions. His address was original, replete with nervous thoughts, startling in some of its positions, boding in its prophecies in reference to the fruits of continental struggles, and eloquent in its denunciations of the present great political parties and policies. He may not have carried the convictions of all his audience, but he evidently made a profound impression, and the effect of the discouse could but have been eminently wholesome.

In the evening President Collins, of Emory and Henry College, Va., a graduate of Wesleyan University, delivered an address before the Alumni of the institution. His subject was, *Christianity the foundation of true liberty.* It was a well written and scholarly performance, and was well received by the audience. Then came, Mr. Editor, the *cream* of the social pleasures of the occasion:—the Alumni with their ladies, and with invited guests, assembled for friendly greetings, and to discuss a bountiful collation in the public rooms of the college. Wit was not lacking, neither was cheerful piety excluded; eulogies and elegies, the past and the present, the voices of professor and pupil all added to the joyous or mellowed emotions of the hour. Pleasantly upon the ears of the Alumni fell the well remembered tones of Professor Whedon, who was again revisiting the scenes of his former labors.

The exercises of the graduating class, on Wednesday, were creditable, although, taken as a whole, perhaps not equal to those of last Commencement. Some of the addresses, however, were of a superior class. The Salutatory, by Daniel Steele, was the happiest that I have ever heard, containing many fine hits at the positions of the political parties of the day, and withal was very melodious in its sentences. The oration of Mr. Barnes, of Middletown, upon Faith in Philosophy, was of a high order, as was also that of Mr. Manly, of Dorset, Vt. The richest address on the occasion, however, was by Mr. Keyes, of West Henrietta, N. Y., upon *Spiritualism in Literature*.

I have omitted one affecting exercise that transpired on Tuesday evening at twilight. A procession was formed at the College Chapel and proceeded to the cemetery, situated upon an adjoining eminence overlooking the whole surrounding scenery. Here lay the remains of the honored and lamented Fisk, and of several members of the Institution who died while pursuing their studies. Appropriate hymns were sung as the procession defiled through the walks and around the well known tombs. A simple and touching address was delivered by Gabriel Disosway, Esq., of N. Y., and an original and beautiful poem was pronounced with great propriety by Mr. Studley, of Boston. Thus ends a very tame description of a most interesting and profitable week. I trust, Mr. Editor, that next year these exercises will find in your elegant pen a more able exponent, and that your old and strong friends will be gratified in welcoming you back once more to the scenes of early study and amicable competition.

Boston, Aug. 5. B. K. Peirce.

LETTER FROM MAINE CONFERENCE.

Committees Appointed—A Withdrawal—Elections to Orders—Missionary Society Elections.

Bangor, Aug. 2, 1848.

The East Maine Conference, of the Methodist Episcopal Church, commenced its first session in this city, Aug. 2, 1848, at 9 o'clock, A. M., Bishop Hedding presiding. Daniel H. Mansfield was chosen Secretary, and in his absence, Albert Church was chosen Secretary *pro tem.*

The following Committees were appointed:

Stewards—P. Higgins, M. R. Hopkins, Geo. Pratt.
Education—N. D. George, B. Bryant, E. A. Helmershausen, L. P. French, S. H. Beale.
Book Concern—E. B. Fletcher, S. Bray, R. R. Richards.
Periodicals—D. Clarke, D. Higgins, W. H. Crawford.
Sabbath Schools—J. Higgins, F. Yates, E. M. Fowler.
Bible Cause—B. F. Sprague, J. C. Perry, O. Huse.
Slavery—G. D. Strout, J. W. Moore.
Temperance—H. C. Tilton, C. B. Dunn, F. A. Soule.
Sabbath—J. G. Pingree, E. H. Whitney, D. Staples.
Tract Cause—H. M. Latham, C. D. Pillsbury, L. Wentworth.
Finances—J. Benson, J. Milliken, Jr., A. P. Battey.
Peace—N. Webb, C. Phenix, S. F. Wetherbee.
Memoirs—S. Bray, P. P. Morrill, P. Burgess.
Publication of Minutes—R. B. Curtis, C. Scammon, Z. H. Blair.
Post Offices—D. P. Thompson, B. B. Byrne, J. Taggart.
Preacher's Aid Society—J. W. Dow, H. Chase, E. H. Small.
Seamen's Cause—H. M. Blake, J. Keith, E. Brackett.

Br. J. H. Jenne addressed the Conference as Agent of the Wesleyan University.

Took up the second question. J. C. Prince continued on trial.

Br. French preached at 3 o'clock, P. M., and Bros. Yates and Keith in the two houses in the evening.

Our first session has commenced pleasantly, and we are making a fair progress in business. Bishop Hedding is in usual health. "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God."

Thursday.—Took up the 5th question. Who have been elected and ordained elders this year?

Br. H. K. W. Perkins was accused of teaching anti-Wesleyan doctrines. Br. P. read a statement of his views to the Conference. Voted to recognize his withdrawal, and recorded him withdrawn in the Minutes.

Took up the 3d question. Who are admitted into full connection?

Ephraim Bryant admitted and elected. Wm. J. Wilson admitted—ordained before. Alfred C. Godfrey admitted and located at his own request. Thomas B. Tupper, Isaiah P. Rogers, Richard Walker, Albert H. Hall, Samuel Sargent; admitted and elected. R. G. Eaton discontinued.

Took up again the 5th question.

Wm. H. Crawford, Timothy B. Chase, Benj. B. Byrne, Edwin A. Helmershausen, Enoch M. Fowler, Daniel Staples and Abijah Kendall, were elected to Elder's orders.

Peter Burgess made effective. Jonas Weston and Freeman Yates located at their request. The vote by which Br. Mansfield was chosen Secretary was reconsidered, and Br. Albert Church chosen Conference Secretary.

The East Maine Conference organized a Missionary Society by the adoption of a Constitution and the choice of the following officers: John Atwell, Vice President; E. A. Helmershausen, Secretary; Josiah Higgins, Treasurer; N. D. George, Geo. D. Strout, O. Huse, C. D. Pillsbury and P Higgins, Managers; B. Bryant, D. Higgins and F. A. Soule, Auditors.

E. A. H.

PROVIDENCE CONFERENCE SEMINARY, EAST GREENWICH, R. I.

Mr. Editor:—I promised last week to say something this, by your permission, about the character of our Conference Seminary. In the first place we have a first rate Board of Instruction. This is all I need say respecting them, for most of them are too well known to need puff or praise at this time. Their names you will find in the Herald of July 26, and perhaps in last week's paper.

"But what branches are taught there?" In answer, I would say, we purpose to teach all those branches usually taught in the High Schools and Academies of our country. We intend, that in this respect, our Institution shall be inferior to none of them. Quite an addition will be made soon to the apparatus for illustrating the Natural Sciences, and also to the Cabinet of minerals. Every means necessary for a thorough scholarship will be furnished.

The morals of the students will be attended to with the utmost care. To educate the heart in connection with the intellect is one prominent object contemplated by the Institution. Good order and regulations will be observed in the school. Of this there can be no doubt, in view of the well known character of the Faculty.

Our large and commodious boarding-house will be under the best of regulations. Br. Asa U. Swinnerton and his excellent lady will superintend this department. And who that knows them (and they are generally known in the Conference,) would not esteem it a privilege to place their children under their care?

Need I say more? I will only add, Will the members of the M. E. Church in the Providence Conference rally around our Conference Seminary, and give it their support? Dear Christian friends, I trust you will do so. Send us students, and if our large boarding-house will not accommodate all that come, we will provide other accommodations. I entreat you to assist us. As you value sound learning and the good of the rising generation, as you value the interests of Methodism in our Conference, come to our help. It is your Institution. Shall it languish for the want of your support? I trust not. With suitable effort on the part of its friends, it could be placed beyond pecuniary embarrassment, and abundantly supplied with students.

A Member of the Providence Conference.

REPORT

OF THE TREASURER OF THE MAINE CONFERENCE MISSION SOCIETY OF THE M. E. CHURCH, FOR THE YEAR ENDING JULY, 1848.

To cash from	Chesnut Street Station, E. Shaw, $60 from Sunday School, $40 of which to constitute H. C. Barnes, Superintendent of the Sunday School, and Rev. Joshua Taylor life members of the Parent Society,	$101 61
" "	Pine Street Church, G. F. Cox, $8 from Rev. J. Taylor,	28 65
" "	West Cumberland, J. Clough, $10 to constitute Eunice Duren and Sarah Morrill life members of the Conference Missionary Society,	13 15
" "	Kennebunkport, T. Greenhalgh, $20 to constitute Rev. A. A. Willets life member of the Parent Society, $10 to constitute Wilber F. Cousins and Maria E. Cousins life members of Conference Missionary Society,	51 00
" "	Biddeford, Wm. F. Farrington,	11 22
" "	York, Isaac Lord,	11 34
" "	Gray and Windham, C. Nason,	2 05
" "	West Kennebunk, J. Mitchell,	4 52
" "	Cape Elizabethpoint, E. F. Blake,	3 57
" "	North Gorham and Standish, S. S. Cummings,	5 90
" "	Kennebunk, Wm. D. Jones, $5 from Mary Peabody to constitute her a life member of Conference Missionary Society, $15 to constitute Lucinda Nason, Rhodee Buzzell and Susan Storer life members of the Conference Missionary Society,	23 00
" "	Alfred, A. P. Hillman, $2.50 from Sunday School,	5 40
" "	West Newfield, J. Stone,	2 [illegible]
" "	Cape Elizabeth, J. Rice,	2 00
" "	Kittery, U. Rideout, to constitute Rev. Uriel Rideout and wife life members of the Conference Missionary Society,	10 00
" "	South Berwick, Wm. McDonald, to constitute Rev. Wm. McDonald and wife members of the Conference Missionary Society,	12 00
" "	Berwick, J. W. Atkins,	12 61
" "	Saccarappa, C. F. Allen,	7 53
" "	Cumberland, D. Copeland,	11 85
" "	Casco Bay Islands,	3 25
" "	Scarboro', C. C. Covell,	3 50
" "	Newfield,	3 16
" "	Elliot, A. Hatch,	3 55
" "	Cornish, Parker Jaques,	7 79
" "	Gardner, M. Hill,	12 44
" "	Poland, S. M. Emerson, to constitute Sophronia E. Emerson life member of the Conference Missionary Society,	6 00
" "	Livermore, S. Ambrose,	5 25
" "	Naples, A. Green,	7 20
" "	Phipsburg, N. A. Soule,	2 87
" "	North Paris, T. Jordon,	2 65
" "	Waterford, J. Colby,	1 50
" "	Lovell, S. W. Pierce,	7 50
" "	Lisbon, D. Perry,	1 00
" "	Rumford, S. P. Blake,	2 50
" "	South Paris, R. H. Stinchfield,	2 00
" "	Otisfield, E. K. Colby,	2 04
" "	Bath, P. C. Richmond, $10 from Sunday School,	39 14
" "	Porter, A. P. Sanborn,	5 70
" "	Bethel, E. H. Gammon, $50 from the society at Gilead, and $1.50 from C. Twitchell for interest—Rev. E. H. Gammon, Curatio Twitchell and Betsy Twitchell made life members of Parent Society,	62 16
" "	East Poland, Wm. Summersides,	5 15
" "	Richmond, C. Andrews,	5 45
" "	Bartlett, J. Frazier,	2 12
" "	Durham, D. Waterhouse,	48 20
" "	Harrison and Raymond, Wm. Folyard,	2 50
" "	Augusta, S. Allen, $20 to constitute J. L. Heath life member of the Parent Society, $5 to constitute Maria Wells life member of the Conference Missionary Society,	37 25
" "	Farmington, F. A. Crafts,	8 00
" "	Fayette, D. B. Randall, $10 to constitute Richard Stevens and Jacob Randall life members of the Conference Missionary Society,	25 73
" "	Winthrop, C. W. Morse, to constitute Cyrus Bishop and Amos Downing life members of the Parent Society,	40 00
" "	Skowhegan, A. F. Barnard, $20 to constitute Joseph Patten life member of the Parent Society,	23 54
" "	Phillips, Wm. Wyman,	16 00
" "	Wilton, D. F. Quimby,	13 50
" "	Kent's Hill, G. Webber,	10 62
" "	New Portland, Wm. H. Foster,	2 50
" "	Fairfield, J. Gerry,	5 50
" "	Industry, S. B. Brackett,	4 25
" "	Monmouth, B. Foster,	16 30
" "	Solon, A. Allton,	2 50
" "	Mercer and Norridgewock, H. Nickerson,	9 76
" "	Hallowell, J. Hobart, $20 from Sabbath School to constitute Dr. D. H. Goodnow life member of the Parent Society,	25 16
" "	Readfield, J. Allen,	3 00
" "	Annual Subscriptions,	16 00
" "	Anniversary Collection,	138 02
		$963 00

RECAPITULATION.

From Portland District,	$334 21
" Gardner "	231 16
" Readfield "	243 61
" Annual Subscriptions,	16 00
" Anniversary Collections,	138 02
	$963 00

Portland, July 26, 1848. E. Shaw, Treasurer.

Congressional.

Washington, Saturday, July 9.

Senate.—A debate took place on the Whitney Railroad Bill. Mr. Niles spoke in favor, and Mr. Hale against the motion to take up the bill, which motion was finally laid on the table.

Mr. Hannegan gave notice that he should introduce another territorial bill.

House.—The bill giving one month's extra pay to the army was passed.

A debate on the slavery question took place, in which Messrs. Bowden, Hilliard, Duer, Jones, Bayly, Thomas and Dunnel took part.

Senate, Monday, July 31.—(In continuation) Mr. Hannegan spoke upon the bill concerning the territories that he had promised to submit to the Senate, which bill he had concluded not to submit. After what had been done by the Territorial Committee, he could not but conclude that the efforts of a single individual would be utterly futile. He had concluded that the great question ought to be left open until after the election.

Mr. Benton then introduced a bil for establishing temporary governments over Oregon, California, and New Mexico, after the form of the temporary Government established over Louisiana, at the recommendation of Mr. Jefferson by an act passed in 1804.

House.—The House concurred in the Senate amendment to the House resolution, (naming the 14th of August for the adjournment) by acclamation.

In Committee of the Whole, the Oregon bill was taken up. No debate was in order except upon amendments.

The Committee rose without action upon amendments or bill. The ordinance of 87 will be introduced before the bill passes the House, and be accomplished, if the bill passes at all.

Senate, Tuesday, August 1.—The Civil and Diplomatic Appropriation Bill was taken up. Numerous unimportant amendments were proposed.

House.—On motion of Mr. Smith of Indiana, the House resolved itself into a Committee of the Whole on the State of the Union, and took up the Oregon Bill with amendments.

An amendment was offered relative to giving the territorial government of Oregon the *veto power* over territorial legislature acts.

The veto power was stricken out by the committee. The committee rose and reported the bill to the House with amendments.

Senate, Wednesday, August 2.—The Civil and Diplomatic Bill was taken up. Several amendments were adopted. That relating to the Amistad case, and to the improvements of the Savannah river was postponed. Adjourned.

House.—The bill for settlement of the Cherokee Claims was passed.

The Oregon bill was then taken up. The despatch here is blind, but it would seem that the House refused to strike out the ordinance of 1847, and the bill was passed without the Governor's veto power, 129 to 71.

The House then went into Committee of the Whole on the Army Appropriation Bill.

Senate, Thursday, Aug. 3.—The Oregon Bill was read twice. Mr. Clayton addressed the Senate in explanation of the defeated Compromise Bill, which the Southern members objected to, as yielding too much by the South—and the Northern members as giving up too much by the North.

House.—Mr. Marsh made a speech on the slavery question. He was unwilling to leave the decision to the Court, constituted as it now is, entirely of Southern men, or Northern men with Southern principles. He had authority for saying that slavery now exists in Oregon.

Mr. Wilmot followed in favor of his proviso. He was very willing to let slavery exist where it now is. He warned the South against forcing its extension over soil now free.

Mr. Croiser defended the majority in the House for killing the Senate Territorial Bill.

Mr. Gentry made similar declarations. Had the bill been put on its passage, there would have been a majority of twenty-five against it.

After an animated debate, Mr. Birdsall made a speech in reply to Mr. Collins, and gave a history of New York politics.

Foreign News.

ARRIVAL OF THE AMERICA.

SEVEN DAYS LATER EROM EUROPE.

British mail steamer America, Capt. C. H. E. Judkins, arrived at Jersey City, on Friday, August 4, at 2 o'clock, P. M., having left Liverpool on the 22d July.

The State of Liverpool—Camp at Everton.—The mayor and magistrates have been in consultation for some days, in consequence of the alarm excited by the formation of Irish clubs in Liverpool, and in the discharge of their delicate and important duty. They have thought fit to provide in an especial manner for the peace of the town. For some time, a body of 500 military have been stationed here.

The Freeland Journal of yesterday morning makes some alarming statements in reference to the potato crop in Ireland. It says, deny it who will, and suffer by it, as every man from the peer to the peasant must, the potato blight does exist, and is on the increase to an alarming degree.

Coercion for Ireland.—In the House of Commons, last night, 21st, Lord J. Russell stated that, "I shall propose, at 12 o'clock to-morrow, to ask for leave to bring in a bill to empower the Lord Lieutenant, or other governors of Ireland, to apprehend and detain until the 1st day of March, 1849, such persons as he or they shall suspect of treasonable designs against Her Majesty's Crown and Government.

From every quarter it appears that the Irish are preparing for an outbreak.

French Republic.—Paris remains tranquil, and there were some hopes of the state of seige being discontinued. Gen. Cavaignac is, it seems, determined to act with humanity, but is, at the same time, resolved not to give the disaffected another chance.

Spain.—Private letters are mentioned as having positively contradicted the news of the pregnancy of the Queen of Spain. The health of her majesty is not good, and her favorite diversion of equestrian exercise has been forbidden by her physicians.

Italy.—Letters from the head-quarters of Charles Albert state that the Piedmontese army remained in complete inaction, the head-quarters being still at Roverbello, eight miles from Mantua, and no further advance being made by any part of the forces. The Duke of Genoa, 2d son of Charles Albert, has been unanimously elected King of Sicily. A deputation from Venice arrived on the 11th at the head-quarters of Charles Albert, at Roverbello, to announce to him officially the annexation of Venice and the Venetian Provinces to the Kingdom of Northern Italy.

Denmark and Schleswig Holstein.—Letters from Rendsbourg of the 16th of July state that war with Denmark will immediately recommence, the conditions of peace having been rejected by the Duchies.

Austria.—The Cabinet, headed by Baron Pillersdorf, has been forced to retire from office in consequence of its unpopularity with the people of Vienna. Baron Dobblhoff has been commissioned to form a new association, but has not completed his task. Large bodies of Austrian troops are stated to be marching to join Marshall Radetsky in Italy.

The Cholera.—The Swedish Consul at Abee has officially announced that the cholera has made its appearance in Finland. The village of Silmi, in the circle of Sortewala, out of thirteen cases eight proved fatal.

Items.

The Baltimore Sun says that the President has ordered the Regiment of Mounted Rifles, under Brig. Gen. Persifor Smith, for Oregon. The 2d Infantry, under Riley, has been ordered to California; and a small force to New Mexico.

The Government, it is said, has determined to make a permanent military station at Corpus Christi, and has purchased a site for the purpose of erecting barracks.

The Paulding, Miss. Sentinel says, that it is rumored that the Rev. J. P. Martin, a venerable preacher of the Baptist church, was recently murdered while travelling in Wayne County.

Several deaths are reported to have occurred at New Orleans recently from hydrophobia.

Typhoid fever prevails with great malignity in Wilmington, Delaware.

A man, or rather a brute, named Van Caster, has been committed to prison in St. Louis, Mo., to answer for the murder of his son, by whipping him to death.

The Newark Advertiser states that the potato disease has made its appearance on some farms on Staten Island, with great virulence.

A fellow tried to play the ghost a few nights since, in Cincinnati, by winding a sheet around him; but being caught, was beaten so severely that it is feared he will become a ghost in earnest.

There appears to be considerable sickness at Sing Sing State Prison, N. Y. Alexander Hoag, the forger, is dangerously ill, and John Sullivan, burglar, died on the 11th inst. There are at present about fifty convicts on the sick list, some of whom are dangerously ill.

The population of Springfield, Mass., is now, according to the Republican, 11,166, being an increase of 2,955 in three years.

Deaths in New York last week 299, of which 139 were children. Cholera infantum 29; consumption 36; croup 4; debility 10; diarrhœa 18; dropsy in the head 16; dysentery 26; fevers 11; inflammation of the brain 8; do. bowels; old age 4; small pox 4.

Some runaway negroes having lodged in a swamp in Fairfield District, S. C., attacked their pursuers, and killed Mr. J. Erwin, who followed the business of capturing runaway slaves.

The weight of the number of volumes of the patent office report, published by Congress this year amounts to 91 tons! The postage on the same would be within the vicinity of $200,000.

Within the last two or three years, and chiefly within the last eighteen months, New York city has actually paid something like seven million dollars in the shape of railroad installments.

Col. Fremont, by a resolution of the Senate, is to have $8 a day while engaged in making a map of Oregon, &c.

The New Orleans Delta states, on the authority of the Register Official of Durango, that five public schools had been established by the State authorities at Oro, containing over 180 pupils, and also five schools in the municipality of San Bernardo, with 290 scholars.

We learn from Dr. Mosely of the Navy, bearer of despatches from the Pacific squadron to the Government, that Mr. Stepheas, of New York, the distinguished traveller and author, has been surveying, or rather examining the route across the Isthmus from Chagres to Panama, and that he reports most favorably upon it.

Locusts are showing themselves in Washington, D. C., in great abundance. The recent cold snap has killed myriads of them at Montreal.

The tavern licenses in the city of New York have been increased this season to near 4,000—some 400 more than ever; and 3,584 carters' and porters' licenses have been issued.

We learn from the Louisville Journal, that in the lead mines lately discovered in Crittenden County, Ky., there is a vein of zinc, which is pronounced by a competent judge to be richer in metal than those of the German mines. When the mines were first worked, the zinc ore was thrown away, but a German chemist having examined it, discovered its true character.

BUSINESS LETTERS RECEIVED.

C. S. Macreading—C. C. Burr—N. C. Clifford—S. Fletcher—H. P. Hoyt—D. H. Loveland—J. P. Johnson—D. Field—J. C. Cromack—D. H. Loveland—R. Allyn—S. Benton—L. C. Collins—E. Benton—J. F. Sheffield—L. B. Pettengill—G. E. Chapman—A Witherspoon (your paper was sent immediately on the receipt of your letter)—S. S. Cummings.

RECEIPTS FOR THE HERALD TO JULY 27.

☞ See that the money you send us is duly acknowledged.

	Pays	To		Pays	To
Reed Abigail	4 67	in full	Randall Benj	2 00	Nov 1 '48
Robinson Joshua	2 00	July 15 '48	Rice Alvan	2 00	Aug 15 '49
Richardson D D	2 00	Aug 1 '49	Rowe Chas	2 00	Apr 1 '49
Rounds Nath'l	2 00	Nov 1 '48	Rich Isaiah	5 50	Aug 1 '48
Ross Dan'l	2 00	Jan 1 '47	Rounds Saml	2 00	Jan 1 '49
Ricker Phebe	2 00	June 1 '49	Richardson I	2 00	Aug 1 '48
Rodgers J Jr	2 00	Jan 1 '48	Rose A C	1 00	July 26 '49
Smith Nath'l	2 00	Apr 20 '48	Storer Wm	2 00	May 1 '49
Stoddard J M	2 00	Jan 1 '49	Small Dorcas	2 00	Apr 1 '49
Smith E	2 00	May 1 '49	Snow Wm	2 00	Jan 1 '49
Smith Amos	1 00	Jan 1 '49	Smith Jas	2 00	Jan 1 '48
Stevens Grandell	2 00	June 1 '49	Stevens Richard	2 00	Jan 1 '49
Simpson Sam'l	2 00	Jan 1 '48	Stackpole Saml	2 00	Jan 1 '49
Storer John	2 00	Jan 1 '49	Smith Timothy	2 00	Feb 15 '49
Staple M A	1 45	in full	Stearns Susan	2 00	Sept 1 '48
Staples Michael	2 00	on ac't	Sawyer & Evans	2 00	May 1 '49
Seager Nath'l	2 80	in full	Sawyer David	2 00	Oct 1 '48
Saunders A	2 00	Nov 1 '48	Sturtevant A	2 00	Oct 1 '47
Shaw Josiah	1 00	Apr 15 '49	Steward W A	1 00	Apr 1 '49
Stone Hiram	2 00	July 1 '48	Sanborn J & D	2 00	Apr 15 '49
Stacy Oliver	4 00	June15 '48	Sturtevant E	2 00	Jan 1 '49
Stackpole Cath	2 00	Apr 1 '49	Sawyer D W	2 00	Jan 1 '49
Shaw Abigail	2 00	Mar15 '49	Sawtell Calvin	2 00	Aug 1 '48
Smith Theoph	1 00	in full	Sampson Lydia	2 00	Jan 1 '49
Smith Lydia	1 00	Jan 1 '49	Snow Elisha	1 00	Feb 1 '49
Simpson Oliver	2 00	Sept 1 '49	Sherman Sarah	2 00	Feb 1 '48
Staples W S	3 00	Aug 1 '48	Sanderson B	1 00	Jan 1 '49
Sanders F W	2 00	Oct 1 '48			
Titus Jas	2 00	May 1 '49	Titcomb Lydia	2 00	Aug 1 '49
Tobey W A	1 00	Jan 1 '49	Town Tristam	2 00	Oct 1 '47
Tobey J A	2 00	July 1 '48	Tozier Reuben	2 00	Jan 1 '49
Timberlake S	2 00	Aug 1 '48	True Moses	2 00	Nov 1 '48
Tinkham Amasa	2 00	May 1 '49	True Dan'l	2 00	Oct 1 '48
Tibbetts Lewis	1 00	July 8 '48	Trott Lemuel	2 00	in full
Trott I C	2 00	Sept 1 '49	Thurston Joseph	2 00	Feb 15 '49
True Cynthia	2 00	Jan 1 '49	Trafton Wm	2 00	Jan 1 '49
Tibbetts Albion	2 00	Feb 8 '49	Taylor J F	4 00	Nov 1 '48
T & Waterhouse	2 00	Mar 8 '49	Turner M R & S J	2 00	Aug 1 '49
Tallman R D	2 00	Apr 1 '49	Thompson S	2 00	Apr 1 '49
Tallman J S	50	in full			
Virgin Eben 2d	2 00	Aug 1 '49	Virgin Ebenezer	2 00	Sept15 '48
Virgin Chas E	2 00	Sept 1 '48	Varney & Ross	2 00	Jan 1 '49
Webber Benj	6 00	July11 '49	Wooster Stephen	2 00	Sept 1 '47
Warner Thos	2 00	Jan 1 '49	Wellman Benj	2 00	Jan 1 '49
Willard Sam'l	2 00	July 1 '48	Wood Nathan	2 00	June23 '49
W & Cousins	2 00	Feb 1 '48	W & Neal	4 00	Oct 20 '47
Wheeler J A	2 00	Jan 1 '49	Wallace L P	1 00	in full
Wheeler S	2 00	Mar 8 '49	Williams Moses	2 00	Dec 1 '48
Work Jonathan	2 00	Dec 15 '48	Wing Alden	2 00	Jan 1 '48
Wilson Harriet	2 00	Jan 1 '48	Wyman S B	2 00	Apr 26 '49
Weld Bela	2 00	June15 '48	Winslow H	1 00	Jan 1 '49
Webb Joseph	2 00	Nov15 '48	Wilson Gowen	3 00	July15 '48
Whitcomb C	2 00	Nov 1 '48	Watson Thos	2 00	Sept20 '48
Wheeler Jacob	2 00	Sept 1 '48	Wentworth A	2 00	in full
Winslow S S	2 00	Mar10 '49	Weeks Eliphlet	2 00	July 15 48
Wilson Nath'l	2 00	May 1 '48	Whittle E M	1 00	May15 '49
Whittier A	1 00	Jan 1 '48	Warren Jesse	1 00	Jan 1 '49
Winship Enoch	2 00	Jan 1 '49	Waitt Joseph	2 00	Jan 1 '48
Witherspoon A	1 00	Aug 1 '49			
Young L B	2 00	June 1 '49	Young E S	2 00	Jan 1 '49

NOTICES.

POST OFFICE ADDRESS.

Rev. L. C. Collins, Oakland, Ct.
Rev. S. S. Cummings, Portland Me.
Rev. John McLaughlin, Coucord, N. H.

WILBAHAM ACADEMY.

The Fall term of this Institution will commence on Wednesday, August 9th, and continue fourteen weeks. The officers of instruction and government are as follows:

Rev. Miner Raymond, A. M., Principal and Teacher of Mental and Moral Science. William H Bussell, A. M., Teacher of Ancient and Modern Languages. Oliver Marcy, A. B, Teacher of Mathematics. Orange Judd, A. B., Teacher of Natural Science. Fales H. Newhall, A. B., Associate Teacher of Languages and Mathematics. Miss Louise E. Landon, Preceptress and Teacher of Ornamental Branches. Mrs. Eliza G. Brewer, Teacher of Music. Mr. Alexander P. Lane, Steward.

M. Raymond.

NOTICE.

The thirty-seventh Annual Meeting of the New Hampshire Bible Society will be held in the city of Manchester, N H, on Wednesday the 23d inst., at 2 o'clock, P. M., when a Report of the Board of Directors will be presented, and addresses made appropriate to the occasion.

J. Lane, Sec. N. H. Bible Society.

Pembroke, Aug. 1, 1848.

N. H. CONFERENCE SEMINARY.

The Trustees of the N. H. Conference Seminary are hereby notified to meet at the Seminary in Northfield, N. H., on Tuesday, the 29th of August inst., at 1 o'clock, P. M., to make arrangements with the steward, and attend to other important business.

Requested by petition.

N. G. Ladd, Secretary.

PROVIDENCE CONFERENCE SEMINARY, EAST GREENWICH, R. I.

The Fall Term of this Institution will commence on Thursday August 17th, and continue eleven weeks. The following are the Teachers, viz.:

Rev. Robert Allyn, A. M, Principal, and Teacher of Moral Science and Belles Lettres.
Isaac T. Goodnow, A. M., Teacher of Mathematics and Natural Science.
Franklin O. Blair, A. B., Teacher of Languages.
Miss A. Caroline Warren, Preceptress and Teacher of Drawing and French.
Miss Mary A. Sparks, Teacher of Music.

Providence, July 20, 1848. Preston Bennett, Secretary. 3w

NEWBURY SEMINARY.

The Fall Term will commence August 24th, and continue twelve weeks. At the head of the Board of Instruction are Mr. Joseph E. King, Principal, and Miss P. M. Dyar, Preceptress. They will be assisted by the usual number of experienced and competent teachers. Unusual facilities will be afforded for practice in Drawing and Painting, and for the study of the French language. Early in the term a class will be formed of those designing to teach, who, from time to time will be addressed by experienced gentlemen interested in the Teacher's mission. Board, washing, fuel and furnished rooms may be had for $1.50 per week, at the Seminary Boarding House. Convenient and pleasant rooms may be secured by those who prefer to board themselves.

Prentiss Knight, Sec of Board of Trustees.

Newbury, July 18th, 1848.

NEW HAMPSHIRE CONFERENCE SEMINARY.

The Fall Term of this Institution will commence on Thursday, the 24th of August, and continue twelve weeks.

Both sexes may receive a classical, mathematical, ornamental, or English education, subject to strict, yet mild and parental discipline. The Teachers' Department will receive especial attention during the Fall term. This department is designed to embrace all the excellencies of the Teachers' Institute. No efforts will be spared that may be necessary to prepare the young and inexperienced for the responsible duties of teaching Board, including washing, may be obtained at the Seminary Boarding House for eight shillings and sixpence a week, and in private families for nine shillings. Convenient rooms can be obtained for those who wish to board themselves.

Northfield, July 24th, 1848. Richard S. Rust, Principal. 3w

NEW LONDON DISTRICT CAMP MEETING.

Divine Providence permitting, the Camp Meeting for New London District will be held this year, in the town of Colchester, on land belonging to Mr. Asa A. Latham, and will commence on Monday, the 28th of August The ground is conveniently situated near the turnpike road running from Colchester to Hartford, about four miles from Colchester Village, and about the same distance from Marlborough.

A general attendance from all parts of the District is earnestly requested. Come, come; not for a day, but for the whole meeting; not "on purpose to get blest," but to glorify God and save souls.

It will be necessary for those who attend to provide for their board, as it is not intended to have any victualing tent on the ground or in the vicinity.

The District Stewards are requested to meet for the transaction of their business on Wednesday, Aug. 30th, at 1 o'clock, P. M., on the camp ground.

E. Benton.

Norwich, Aug. 2d, 1848.

P. S. Notice is hereby given that my appointments which have been published for Aug. 28th, 29th, 30th, 31st, and Sept. 1st, will be attended just one week earlier.

E. Benton.

CAMP MEETING.

By leave of Providence a Camp Meeting will be held on the old ground, on Flanders' Hill, Grantham Circuit, for that part of Concord District, and the contiguous part of Haverhill District, to commence Sept. 4. Br. J. Spaulding will be present. We each expect to hold a Quarterly Meeting in connection with this meeting. We hope that all will arrange to stay over Sabbath. As this meeting will accommodate a part of Springfield District Vt. Conference, we earnestly invite the preachers and people from that section to come and share the labors and joys of this meeting with us.

S. Quimby.

CAMP MEETINGS—EAST MAINE.

There will probably be two Camp Meetings on the border of the Thomaston District—one at Arrowsic, the third Monday in September, the other on Long Island, near Belfast, the last of August or first of September. Relative to both, all necessary information will be seasonably given. Let all concerned think and talk about them, and get ready. Work promptly and efficiently.

Camden, Me., July 20th, 1848. W. H. Pilsbury.

CAMP MEETING FOR PORTLAND DISTRICT.

By leave of Providence a Camp Meeting will be holden at Kennebunk, on the old site, about the last of August. The precise day will be seasonably announced. We expect a great and good meeting. I confidently look for one tent or more from all the principal stations and circuits within a distance rendering it practicable. Let the thing be timely considered and provided for. So desire a great many.

J. H. Jenne.

HENRY C. HENRIES.

The following report, adopted by the N. H. Conference at its late session, was ordered to be sent for publication in Zion's Herald and Journal, with a request that it be copied into the other Methodist papers.

E. Adams, Sec. of the N. H. Conference.

Northfield, July 24th, 1848.

The Committee to whom was referred the case of Henry C. Henries, report:—

That said Henries withdrew from the M. E. Church, and immediately left his Circuit under circumstances very unfavorable to himself, as affecting his moral character. Information has recently been received showing that said Henries formerly sustained a questionable character when he resided in Maine; and was then expelled from the Church. We therefore deem it our duty to caution all Christian churches against being imposed upon by said Henries; fearing he may deceive others, as he has deceived us.

Respectfully submitted.

J. Perkins, for the Committee.

READFIELD DISTRICT—FIRST QUARTER.

Readfield and Sidney at S.,	Aug	5	6
Fairfield, at Kendall's Mills,	"	12	13
East Livermore, at Jay,	"	19	20
Kent's Hill, &c.,	"	26	27
Wilton,	Sept	2	3

[Remainder hereafter.]

There will be a Camp Meeting held in East Livermore, on or near the place occupied last year for the same purpose, to commence on Monday, Sept. 4th, and close on Friday or Saturday following. I am authorized by the P. Elder of Gardiner District to say, that he desires that part of his district which lies in that section, to unite with the Readfield District in the above Camp Meeting. Will the preachers use their influence to secure a general attendance?

The District Stewards are requested to meet me at the above place on Wednesday, Sept. 6, to attend to the duties of their office.

Kent's Hill, July 31, 1848. Geo. Webber.

P. S. The names of the District Stewards are as follows: S. Nye, E. Longley, H. H. Greely, G. W. King, J. Hewett, J. Randall, M. French, J. D. Mitchell, J. W. Manter, W. Moore, D. Thompson, C. G. Smith, O. Whittier, J. L. Blake, A. Clark, C. C. Burr, D. H. Goodno, A. Sawtell.

G. W.

GARDINER DISTRICT—FIRST QUARTER.

East Poland and Poland, at E. P.,	Aug.	19	20
Lisbon and Brunswick, at L.,	"	26	27
S. Paris and Oxford, at Norway Village,	Sept.	2	3
Raymond and Harrison, Otisfield and Naples, at Bolster's Mills,	"	9	10
Winthrop,	"	13	14
Monmouth,	"	16	17
Wayne,	"	23	24
Waterford and Lovell, at Sweden,	"	30	Oct. 1
Norway and N. Paris, at N.,	Oct.	7	8
Rumford,	"	12	13
Bethel,	"	14	15
Livermore and Peru, at L.,	"	21	22

Kent's Hill, August 4. A. Sanderson.

MARRIAGES.

In this city, 11th inst., by Rev. Mr. Dwight, Mr. Lemuel Rice, to Mrs. Dorothy Mitchell, both of Cambridge.

In Upper Stillwater, Me., July 30, by Rev. E. M. Fowler, Mr Wm. H. Morse, to Miss Alice McGuirer, both of U S. July 30, by the same, Mr. Harrison Bailey, to Miss Jane Kincaid, both of U. S.

DEATHS.

In Gloucester, R. I., July 31st, Edward Doane, son of L. W. and Frances M. Winsor, 1 year and ten months.

MARKETS.

From the Massachusetts Ploughman.—Aug. 5.

FLOUR AND GRAIN.

Boston, August 4. Flour—The Flour market has been dull, and prices rather tending downwards. The stock, however, is small, which will tend to prevent any further material decline.—Genesee, pure common brands is scarce, and is selling at $5.25. Ohio and Michigan $5; Ohio round hoop $4.75 a 4.88; 1000 bbls. St. Louis, good brands, $5.25 per bbl, cash. No further arrivals of new, and no more is expected for several weeks.

Grain—The Corn market has been pretty firm during the past week. The arrivals have not been more than the demand, and prices have remained without much change. Yellow flat is selling at 57 a 58c, and white at 51 a 53c per bushel, cash. Oats are more scarce; Northern are selling at 47 a 48c; Southern 37 a 38c, and Pennsylvania at 44c per bushel, cash.

BRIGHTON MARKET, Thursday, Aug. 3.

500 Cattle at, and in the vicinity of the market
100 withdrawn and remain unsold, and about 50 beside; in all unsold 150.

Working Cattle. But few at Market and called for.

Cows and Calves. Plenty and dull of sale.

Prices of Beef Cattle. An advance of about 25-100 per hundred was obtained. From $5.00 a $6.25, includes the sales, as far as transpired.

Swine. 450 at market—all sold at former rates.

ADVERTISEMENTS.

THE NATIONAL PSALMIST. By Mason & Webb. Now ready for delivery, "The National Psalmist; a new collection of Church Music, &c., by Lowell Mason and George James Webb."

This work, upon which more than three years of labor have been expended is now presented to Choristers, Teachers of Music and others, as a most complete Manual of Psalmody, adapted to the use of Choirs, Congregations, Singing Schools, and Musical Societies.

In addition to large variety of entirely new music furnished in part by native and foreign contributors expressly for the work, "The National Psalmist" is believed to contain a larger amount of the rich and standard old tunes, which have stood the test of ages, but many of which are new to this country

It contains most of the popular English Chants, and its Anthems, mostly new, are well adapted both for church worship and Choir practice.

Its indexes are very complete; embracing besides the usual alphabetical and metrical indexes, an index to first line of hymns, &c, and "Descriptive Tables," in which the tunes are classified according to their style and character.

"The National Psalmist" contains 119 tunes in Long Metre; 137 in Common Metre; 77 in Short Metre, and 99 of various Particular Metres, embracing all the varieties in use; also, 37 Anthems and Set Pieces, many of them furnished expressly for the work by distinguished English Composers, and 107 Chants—including the Canticles of the Protestant Episcopal Church.

Teachers and others interested are invited to call and examine this work.

TAPPAN, WHITTEMORE & MASON, 114 Washington St.
3w Aug 9

THE S. SCHOOL QUARTERLY REPORTS and Class Papers published by Rev. N. Culver are now ready; Price $5.00 per thousand, 4s. per hundred, and 12c. per doz., understood to be in advance.
Boston, July 26, 1848. 1w G. C. RAND & CO.

MASSACHUSETTS MEDICAL COLLEGE. The Medical Lectures of Harvard University will commence on the first Wednesday of November, at the Medical College in Grove Street, Boston, and continue four months.
Obstetrics and Medical Jurisprudence by Walter Channing, M. D.
Materia Medica and Clinical Medicine by Jacob Bigelow, M. D.
Surgery by George Hayward, M. D.
Chemistry by John W. Webster, M. D.
Theory and Practice of Medicine bo John Ware, M. D.
Pathological Anatomy by John B. S. Jackson, M. D.
Anatomy and Physiology, by Oliver W. Holmes, M. D.
The fees for the whole course are collectively $80. Matriculation $3; Dissecting Ticket $5; Graduation $20. Admission to the Hospital and use of the Library are gratuitous.
The new Medical College in Grove Street is of ample dimensions, and contains, besides its Lecture Rooms, a very extensive museum of Healthy and Pathological Preparations, and a complete Chemical Laboratory.
The Massachusetts General Hospital is now one of the largest, best endowed and best arranged institutions in the United States. Four of the Professors in the University are also Physicians or Surgeons of the Hospital, so that regular clinical instruction is given, and all the surgical operations are open to the Medical Students during the Lectures and throughout the year.
Boston, July 26, 1848. OLIVER W. HOLMES, Dean. 3m

NEW VOLUME OF SERMONS. THE ENGLISH PULPIT. The publisher is happy to announce the publication of a new volume of sermons containing the productions of many of the first clergymen of the evangelical church of England. The discourses have been selected with great care by the American Editor, and have never before been published in this country. They will be found to be characterized by great variety of illustration, peculiar directness, eloquence and power. The publisher is confident that a richer and more valuable collection of sermons has never before been presented to the religious public. The work is issued in the form of a large octavo of four hundred pages, on superior paper and well printed, and will be sold at an unusually moderate price for such a volume.
The following is a list of the names of the contributors to its pages:—

H. Melvill, Episcopal.	A. Fletcher, Presbyterian
J. Belcher, Baptist.	J. E. Beaumont, Methodist.
C. Bradley, Episcopal.	D. Moore, Episcopal
R. Newton, Methodist.	B. W. Noel, "
J. Sherman, Congregationalist.	Bishop of London, Episcopal.
J. Bromley, Methodist.	J. Hamilton, Presbyterian.
D. E. Ford.	F. J. Jobson, Methodist.
J. Cumming, Presbyterian.	J. Burns, Baptist.
Wm. Jay, Congregational.	J. A. James, Congregational.
T. Raffles, "	I. Birt.
T. Gibson, Episcopal.	T. Adkins.
J. Bunting, Methodist.	R. Young, Methodist.
J. Wolff.	Wm. M. Bunting, Methodist.
E. Parsons, Jr., Congregational.	J. Bennett, Congregational.
W. Atherton, Methodist.	J. Parsons, "
T. East, Congregational.	R. W. Hamilton, "

Published and for sale only by
May 17 STRONG & BRODHEAD, No. 1 Cornhill.

THE ORIGINAL STORE. THE BOSTON CHINA TEA COMPANY, No. 198 Washington St., Boston, have now been established six years; they deal only in Tea and Coffee, keep every variety of Black and Green Tea imported into this country, and deal for Cash only.
The success which has attended their efforts during this time, is without a parallel. They now offer for the inspection of Dealers one of the largest and most varied stocks in the country, at their principal warehouse, 198 WASHINGTON STREET, and solicit country traders before purchasing their supplies, to call at this GREAT TEA WAREHOUSE.
Whilst at the same time, to accommodate families and Hotel keepers, they offer FIVE POUND LOTS, as follows:—

5	pounds	Ningyong Oolong, an extra black Tea, for	$1.50
5	"	Strong Young Hyson,	2.00
5	"	Young Hyson, delicious flavor,	2.25
5	"	super. Old Hyson,	3.00
5	"	Souchong, (sold elsewhere 50 cts per lb.)	1.25
10	"	good ground Coffee,	1.00

An experienced and native China-man, superintends the tea department. Money can be sent by mail, by friends coming to the city, or by Express men, and the package will be sent by return. No travelling agent is employed by the Company. Strangers visiting the city are invited to call.
Agents are appointed in every town, upon application, post paid, to the proprietors, to whom is given the greatest advantage in price, and every security as to quality.
In consequence of the great reduction in the price of Teas and Coffees, we are enabled to give EXTRA QUALITIES for the old prices; and it is acknowledged by many persons that they cannot get so good tea of any kind, pay what price they may, as the Young Hyson, at 50 cents, and the Ningyong Oolong, at 40 cents, which are sold at 198 WASHINGTON STREET,
Dec. 15. REDDING & CO., Proprietors.
eptoJ1—eotf

MERCHANTS are invited to give me a call when they visit the city to make their Spring purchases. School Books of all kinds, and Stationery of the various kinds, very cheap for cash or approved credit.
March 22 tf CHARLES WAITE, No. 54 Cornhill.

SUNDAY SCHOOL BOOKS for sale very low, at the Methodist Book Store, No. 1 Cornhill, Boston. A large supply constantly on hand.
April 12 tf

DR. A. B. SNOW has removed to No. 20 Harrison Avenue, 4th door on the left from Essex Street
April 12 tf

REMOVAL. G. W. PRUDEN & SON, Furniture, Feather, and Carpeting Ware Rooms, Wholesale and Retail, No. 39 Hanover Street, (opposite the head of Portland Street,) where may be found a good assortment of
Bureaus, Centre Tables, Mattresses,
Bedsteads, Dining & Common do. Carpeting,
Sofas, Chairs, Clocks,
Card Tables, Feather Beds, Looking Glasses,
and all other articles usually kept in a Furniture Store, and warranted to be of good quality, and at as low prices as at any other establishment in the city.
March 3. G. W. PRUDEN, G. W. PRUDEN, Jr.

HAT AND CAP STORE. C. B. MASON, No. 41 Merchants Row, opposite Oak Hall, Boston, Wholesale and Retail Dealer in HATS, CAPS, TRUNKS, UMBRELLAS, CARPET BAGS, &c. Hats of all qualities and styles. Good, fashionable Hats from $1.50 to $4.00. Constantly on hand Cloth, Silk and Fancy Caps—a variety of patterns.
P. S. Old Hats taken in exchange.
March 22 tf

DR. S. STOCKING, SURGEON DENTIST, No. 266 Washington Street, corner of Avon Place, Boston. All operations performed in a careful, skilful, and thorough manner, and warranted.
1y Sept. 15, 1847.

FURNITURE AND FEATHER WAREHOUSE, Nos. 48 and 52 Blackstone Street. W. F. & E. H. BRABROOK would inform their friends and customers that they continue at their Old Stand, where may be found a good assortment of Furniture and Feathers, Mattresses, Looking Glasses, &c. Goods packed for country trade at short notice.
N. B. Best quality Live Geese Feathers selling very cheap.
tf Apr. 22

LIFE OF THE LATE REV. ORANGE SCOTT, compiled from his personal narrative, correspondence, and other authentic sources. In two parts. By Rev. L. C. Matlack—12mo., muslin, with Portrait.
June 7 tf For sale by STRONG & BRODHEAD.

GRANDIN, DUDLEY & BLAKE, SURGEON DENTISTS, No. 238 Washington Street, Boston, warrant the Teeth inserted by them to answer all the purposes of natural ones.
1y Dec. 8.

STRONG & BRODHEAD, (Successors to Binney, Otheman & Co.,) Publishers and Booksellers, No. 1 Cornhill, Boston. Constantly on hand, a large assortment of Theological, School and Miscellaneous Books and Stationery. Also, the books published by the Methodist Book Concern, New York.
April 12. tf

MINISTERS will find at the Cheap Book Store, No 54 Cornhill, a first rate assortment of books in the Theological and Religious departments, and their orders will meet with prompt attention for any book published in the United States, or imported from abroad.
March 22 tf CHARLES WAITE.

From Morris and Willis's Home Journal.

GENTLE WORDS.

A young rose in summer time
Is beautiful to me,
And glorious are the many stars
That glimmer on the sea;
But gentle words and loving hearts,
And hands to clasp my own,
Are better than the finest flowers,
Or stars that ever shone.

The sun may warm the grass to life,
The dew the drooping flower,
The eyes grow bright, and watch the light
Of Autumn's opening hour.
But words that breathe of tenderness
And smiles we know are true,
Are warmer than the summer time,
And lighter than the dew.

It is not much the world can give,
With all its subtle art,
And gold and gems are not the things
To satisfy the heart;
But oh, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!

BIOGRAPHICAL.

Rev. John French died in Orleans, Mass., July 18, aged forty-two years. Br. French was favored with early religious instructions, and at the age of seventeen was converted to God. Some time after his conversion, under a sense of duty he obtained a local preacher's license, which he occupied for four years. He then joined the New Hampshire Conference, and remained in the travelling connection seven years. With the exception of one or two years his labors were blest with revivals of religion. At the close of seven years he located, and remained at his father's two years. He then received an appointment under the P. Elder of Sandwich District, Providence Conference, which he occupied two years, and witnessed the conversion of some souls. He was then removed to Orleans, where, after remaining sufficient time to gain the affections of the people, he was brought upon a bed of sickness, which terminated his earthly existence. He was resigned and patient under suffering, and as the prospect of life failed he exulted and triumphed in prospect of a glorious immortality, and died in great peace, saying, "The clouds are passed away and a glorious morn has dawned upon me." His talents were well calculated to build up the church and bring sinners to Christ. Like the Apostle, he warned and exhorted his fellow men with tears.

D. Stebbins.

Eastham, July 27.

Mr. William Hancock died in Blackstone, Mass., July 16, aged twenty-nine years and eight months. He had been for a number of years an humble, consistent and devoted member of the Methodist Episcopal Church, and for several years a class leader. His last sickness was protracted and painful, but his mind was calmly stayed on the Lord. I asked him one day if all was well; he replied, "Yes, glory to God—glory, glory." Thus our much esteemed brother passed away, leaving another confirmation of the declaration of Mr. Newton, "Our people die well." He has left a wife and two children to mourn their loss.

J. L. Hannaford.

Blackstone, Mass., July 22.

Mr. Henry Gay died in West Stafford, Conn., July 5, aged forty-two years. He was converted some eighteen years ago. He subsequently joined the M. E. Church, and filled the offices of steward and class leader. During a sickness of eleven weeks he was patient and submissive to the will of God: and having arranged his worldly affairs, he cheerfully resigned all his interests into the hands of Him who "is able to keep that which we have committed unto him against that day." Just before his departure, and after his speech had failed, he embraced and kissed his family, and shortly after sweetly fell asleep in Jesus.

F. Fisk.

Stafford Springs, Conn., July 25.

Mr. Peter Leighton, of Falmouth, Me., died June 28, aged sixty-three years, after some eight months of commingled sufferings. About two years since he was awakened, by the death of a favorite grand-child, and brought to the Savior under the labors of Rev. D. Copeland. He seemed to have a premonition of his death, in view of which he set his house in order. He gave strong proof of his conversion and love to God. His bereaved companion and other friends mourn, but not as though they had no hope.

John Clough.

West Cumberland, July, 1848.

Mrs. Amelia Sturdevant, wife of Mr. Cyrus Sturdevant, of this city, died at her father's residence in Cumberland, June 27, aged twenty-nine years. Sister Sturdevant endured a long and distressing sickness with great patience, and exemplified through all her sickness the omnipotence of grace. Possessed naturally of a mild and amiable temper, she passed through the progressive stages of her disease (consumption) uniformly calm and resigned. At a time when suffering great distress, she remarked, "There is no rest here, but there is a rest in heaven, and I shall soon be there. I have given all up to the Lord, and am ready to go." Her religious habit was calm and even, but her feelings sometimes kindled to rapture. On one occasion, when her husband and others had concluded a devotional hymn, she said with great earnestness, "Sing more! Oh how beautiful! sing more, it is so much like heaven!" And her last words joyfully uttered were, "I am going!" Her end was peace.

E. Shaw.

Portland, July 27.

Br. Reuben T. Carpenter died in Rockville, Conn., June 9, aged twenty-nine. His disease was inflammation of the bowels. He suffered much bodily pain during his sickness, though it was of but few days continuance. But he proved the sufficiency of divine grace in the trying hour; so that cheerfully resigning all into the hands of God, he passed the valley of the shadow of death, fearing no evil; affording thereby another exemplification of the truth, that *religion is good to die by.*

A. Palmer.

Mrs. Hannah Pearson, wife of Mr. John Pearson, and daughter of Widow Eunice Foss, died in Portland, May 10, aged thirty-five years. She experienced religion when about seventeen years of age, and from that time to her death she was an exemplary Christian and a member of the M. E. Church. She died of pulmonary consumption. In the early part of her sickness, the thought of leaving her almost helpless family, her husband by accident having become blind, was exceedingly painful, and to which she viewed it quite impossible to be resigned. However she obtained a perfect victory many weeks before her departure, and rejoiced at the approach of death, often praising God aloud. When leaving earth she said to her mother, "Tell all the world I die triumphant."

E. Shaw.

Portland, July 27.

YOUTH.

THE BOY AND THE BELL-MAN.

The Rev. John Marsh, in an address before the Greene County Temperance Society, introduced the following incident:

A beautiful story has been told of a little boy who was placed at the door of the Hall in Philadelphia, to give notice to the old bell-man in the steeple when the Declaration of Independence should have been signed. The old man long waited at his post, saying, "They will never do it, they will never do it," when he heard a shout below. He gazed on the pavement; there stood the little boy, clapping his tiny hands, and shouting, "Ring, ring!" Grasping the iron tongue of the bell, backwards and forwards he hurled it a hundred times, proclaiming liberty to the land, and the inhabitants thereof. That sound crossed the Atlantic, pierced the dungeons of Europe, the workshops of England, the vassal fields of France. That sound spoke to the slave, bade him look from his toil and know himself a man. Yes, and the voice of that little boy, lifting himself on tiptoe, and shouting Ring, has come down to us, and bid us ring the fiend's doom, and proclaim liberty to the world. We will shout to the philanthropist, every patriot, every father, every mother, every orator, and every preacher, Ring, and we will sound it through the world.

MY MOTHER IN HER CLOSET.

Nothing used to impress upon my mind so strongly the reality and excellence of religion, as my mother's counsels and prayers. Very frequently she retired with her children to a private room; and after she had read the Bible with us, and given us some good instructions and advice, kneeled down with us and offered a prayer, which for apparent earnestness and fervor, I have seldom known equalled. These seasons were always pleasant to us; and sometimes we looked forward to them with impatience. My mother seemed to them almost an angel; her language, her manner, the very expression of her countenance, indicating great nearness to the throne of grace. I could not have shown levity at such times. It would have been impossible. I felt then that it was a great blessing to have a praying mother; and I have felt it much more sensibly since. Those counsels and prayers time will never efface from my memory. They form, as it were, a part of my very constitution.

THE SCHOOLBOY.

A little fatherless boy at school was one day writing the following copy in his book: "Honor thy father and mother." After having written a few lines, he laid down his pen and began to weep. He began again, and wrote a few lines more; but his memory was at work recalling to his mind the happy days he had passed with his dear, deceased father, and he wept anew. He could not go on, but sobbed aloud.

"What is the matter, my boy? said his teacher?"

"Oh, Mr. Blake, I cannot write this copy, for my father is dead. Please give me another page, and cut this leaf out—I cannot write it." My young reader, do you honor your parents?

HINTS FOR BOYS.

SEVEN CLASSES OF COMPANY TO BE AVOIDED.

1. Those who ridicule their parents, or disobey their commands.
2. Those who scoff at religion.
3. Those who use profane or filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those who are of a quarrelsome temper, and apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition, who take pleasure in torturing and maiming animals and insects, robbing birds of their young, &c.

All these classes of companions are to be avoided; for if you associate with them, they will soon make you as bad as themselves.

LADIES.

Tell me on what holy ground
May domestic peace be found?
Halcyon daughter of the skies,
Far on fearful wings she flies
From the tyrant's spectr'd state,
From the rebel's noisy hate.

In a cottag'd vale she dwells,
List'ning to the Sabbath bells,
While all round her steps is seen
Spotless Honor's mecker mien—
Love, the sire of pleasing fears,
Sorrow, smiling through her tears;
And, mindful of the empioy,
Memory, bosom spring of joy.

Coleridge.

THE JUDICIOUS MOTHER.

"Religion as it should be," or the life of Ann Thane Peck, is one of the most interesting pieces of biography of a young person we ever met with. The subject of this memoir was early a Christian, lived her short term eminently devoted and useful, and died in great triumph, at the age of eighteen.

Among the passages that strike the reader is one respecting her mother. When Ann was about ten years old, being the subject of deep religious impressions, she retired on one occasion to pray; and continuing much longer than usual, her mother thought it best to interrupt her. On entering her place of retirement, "Oh, mother," was the first exclamation of the weeping child, "I am such a sinner! I fear there is no mercy for me."

Her mother immediately knelt down by her side, says the biographer, with feelings which none but a mother could indulge, and spending some minutes in prayer, sat down to instruct her daughter in the way of salvation.

But what instructions did she give? Did she soothe the child by assuring her of her innocence? Did she tell her that she had always been a good child?—that her faults, at most were very slight, and that God would easily forgive them?—that she need not feel so distressed, there is no occasion for her trouble? So many mothers would have taught, and many fathers too. But this judicious mother pursued a different course.

"Truly, my child," said she, "you are just as great a sinner as you think you are; but for just such sinners Jesus died; and that you are a sinner is the very reason why you should trust him." p. 3.

This is the true ground for human hope. A false tenderness that flatters a child, or an adult, palliating sin, and trying to make the heart comfortable in view of its own goodness, may give a temporary relief; but it is "healing the wound slightly." It smothers the fire, it may be, but does not extinguish it. It is the way to deceive the soul, prevent it from ever obtaining true Christian peace, and involve it at length in endless ruin. In the result on the child in question, her subsequent pious life and triumphant death, we see the wisdom, mercy and faithfulness of the contrary course. Let the anxious sinner, old and young, be directed to Christ. Christ is the life and light of men. The anxious sinner is in fact quite as great a sinner as he deems himself to be—yea, much greater. No one sees half his sins. But Christ can take them all away. "The blood of Jesus Christ cleanseth from all sin." And the fact that human beings are sinners, and great sinners, is the very reason why they should trust in him that they should be saved. Christ came, not to call the righteous, but sinners to repentance. And oh, what results would be witnessed, were all parents, and all teachers and religious guides of men, like the judicious mother above mentioned. What multitudes, with whom now it is otherwise, would early become Christians, live in usefulness, die in triumph, rest at last in immortal glory. Let the parent and the guide of souls be wise, judicious and faithful.—New England Puritan.

MATRIMONY.

"Meantime, as life wears on, it proves a game of permutation and combination of all possible positions of the parties to extort all the resources of each, and acquaint each with the whole strength and weakness of the other. For, it is the nature and end of this relation, that they should represent the human race to each other.

"At last they discover that all which at first drew them together—these once sacred features, that magical play of charms, was deciduous, had a prospective end, like the scaffolding by which the house was built; and the purification of the intellect and the heart, from year to year, is the real marriage foreseen and prepared from the first, and wholly above their consciousness. Looking at these aims with which two persons, a man and a woman, so variously and correlatively gifted, are shut up in one house to spend in the nuptial society forty or fifty years, I do not wonder at the emphasis with which the heart prophesies this crisis from early infancy—at the profuse beauty with which the instincts deck the nuptual bower, and nature and intellect and art emulate each other in the gifts and the melody they bring to the epithalamium. Thus are we put in training for a love which knows not sex nor person, nor partiality, but which seeketh virtue and wisdom everywhere, to the end of increasing virtue and wisdom."—Emerson.

SKETCHES.

A MARRIAGE FEE.

I once heard a little incident, said to have occurred to a venerable clergyman of Philadelphia city, now no more, but who, if named, would be instantly recognized as familiar to many, and as it appeared somewhat interesting to me, I will narrate it.

It occurred some thirty years since, at which time our reverend friend was called upon to officiate at the nuptials of the only child and daughter of the most wealthy retired merchant of this place, then residing a few miles in the country.

The time which had been appointed for the wedding proved to be a chill, rainy day towards the latter end of the month of September; the rain having commenced falling on the night previous, continued throughout the day. The roads were in a miserable condition, the rain falling upon them still heavy with dust, rendered them almost impassable in mud. This was anything but a pleasant prospect for the Doctor, but weddings, you know, must not be delayed, nor do clergyman generally in the least desire it; they entertain a peculiar partiality for them; they find pleasure in uniting "two fond hearts," and they find profit in it. So, barring the weather, the Doctor had no reason to complain, and rain or shine he was bound to go.

Accordingly, a horse and chaise were procured, and the Doctor, fully equipped for the journey, was soon on his way to the scene of bridal festivity. At the country mansion all was readiness against his coming, and when he reached there, some time after nightfall, he found the bride and her lover already awaiting him. It was not necessary to lose any time, and the Doctor was not long in entering upon his appropriate offices. The necessary preliminaries being speedily arranged within a spacious hall, richly ornamented, and in presence of a gay and numerous company, the Doctor pronounced the nuptial ceremony.

The scene was unusually affecting, and to the Doctor himself. The bride, as we have said, was an only child, and aside from her education and accomplishments, upon which every care and attention had been bestowed, she possessed qualities of the heart which endeared her to all; she was amiable and affectionate; and these traits, combined with sincere and early piety, had won the reverend old gentleman's highest friendship and esteem. To one thus interested in the happiness of a bride, the joy attendant upon her nuptials is never unmingled with tender emotions, and tears of parental sympathy trickled down the pious countenance of the old gentleman, as, at the conclusion of the ceremony, he invoked the smiles of Heaven for the future happiness of the newly wedded. Nor was he alone in these feelings; a solemn stillness for a while pervaded the whole company, yet, like a transient cloud in the morning, it was soon dispelled, leaving all bright and cheerful as before.

Shortly after the ceremony was over, the Doctor prepared himself, without delay, for home; so, taking an affectionate leave of the bride and her happy partner, he ordered forth his vehicle. Not a word yet had been hinted concerning a marriage fee; as for himself, he was too much absorbed in reflection to have given a thought upon the matter. The "fee," however, such as it was, had not been forgotten; but Mr. E., the bride's father, after accompanying and assisting him into his chaise, placed into his hand a little package containing, as he said, a "present" for himself, and a "little notion" for his wife. The Doctor, presuming of course, that it was his fee, and no doubt a rich one, which was thus modestly tendered, accompanied with some small token for his wife, thanked Mr. E. accordingly, and the courtesies of the night being exchanged, tha Doctor lost no time in regaining his home.

Imagine, now, the old gentleman, after two hours hard ride through mud and rain, drenched and bespattered, sitting by his fireside, opening, with the eager assistance of his wife, the above described package; imagine also, if possible, the surprise and disappointment of both as, contrary to the lowest expectations of either, in lieu of a fifty dollar note and a rich lace cap, the package was delivered of a plain neck cloth and an unpretending pair of gloves.

Now, fortunately for our friend, the Doctor, of all things he knew best how to brook disappointment; it is characteristic of the profession in general; hence his share of the disappointment was soon smothered, and he contented himself with the reflection that his services had been well repaid already, in having been rendered to one whom he felt most happy in serving.

Not so with his wife; like the most of her sex, aye and of all her kind, disappointments were not in the least agreeable to her; besides, on this occasion, as she was personally interested, hers was by no means small. The marriage of Miss E. had long been in contemplation, and as long had the doctor's wife been anticipating a rich fee for her husband; which, according to a good natured agreement existing between them, in relation to the above marriage, they were to divide equally, and no marvel is it that she had magnified her share into "something very handsome."

For some time she was speechless with vexation and disappointment; she knew not how to vent her feelings; she felt hurt as well as vexed and disappointed.

"Certainly I am greatly at a loss to account for this," at length she exclaimed, recovering herself, "surely I would never have expected such from Mr. E."

"Tut! tut! my dear," returned the Doctor, "I am sure it is not worth while grieving about it."

"Indeed, I think it is," rejoined his wife, somewhat vexed, and tossing at the same time the gloves from her, "I'm sure your ride through the mud and rain was itself well worth ten times as much."

"Well, well," said the Doctor, "I am very well satisfied, and see no reason why you should be otherwise."

So saying, he was in the act of spreading out the neck cloth, to examine its dimensions, when lo! a hundred dollar note dropped upon the floor.

If by the touch of a magic wand the Doctor had converted the cambric into a silken sash, the surprise of his wife could not have exceeded what she now felt. She knew not what first to say. No time was lost, however, in re-obtaining the gloves, and if her surprise was great before, it was in no degree diminished, when a ten dollar note was discovered snugly stuffed away in each thumb and finger.

"My patience! did you ever!" shouted the old lady in ecstacy.

"Ha! ha!" laughed the Doctor.

But let us drop the curtain upon the happy doctor and wife.—Inquirer.

STRUGGLE WITH A MAD DOG.

Anecdote of Sir. T. F. Buxton—From his Memoir.

In a letter, dated July 15, 1816, he says:—"As you must hear the story of our dog Prince I may as well tell it to you. On Thursday morning when I got on my horse at S. Hoare's, David told me there was something the matter with Prince, that he had killed the cat, and almost killed the new dog, and had bit at him and Elizabeth. I ordered him to be tied up and taken care of, and then rode off to town. When I got into Hempstead, I saw Prince covered with mud, and running furiously, and biting at everything. I saw him bite at least a dozen dogs, two boys, and a man.

"Of course I was exceedingly alarmed, being persuaded he was mad. I tried every effort to stop him or kill him, or to drive him into some outhouse, but in vain. At last he sprang up at a boy, and seized him by the breast; happily I was near, and knocked him off with my whip. He then set off towards London, and I rode by his side, waiting for some opportunity of stopping him. I continually spoke to him, but he paid no regard to coaxing or scolding. You may suppose I was seriously alarmed, dreading the immense mischief he might do, having seen him do so much in a few preceding minutes. I was terrified at the idea of getting into Camden Town and London, and at length considering that if ever there was an occasion that justified a risk of life, this was it. I determined to catch him myself. Happily he ran up to Pryor's gate, and I threw myself from my horse upon him, and caught him by the neck; he bit at me and struggled, but without effect, and I succeeded in securing him without his biting me. He died yesterday raving mad.

"Was there ever a more merciful escape? Think of the children being gone; I feel it more seriously, but I cannot now write more fully. I have not been at all nervous about it, though certainly rather low, occasioned partly by this, and partly by some other things.

"I do not feel much fit for our Bible Meeting on Wednesday—but I must exert myself.

"P. S. Write me word whether Powell has any wound on his fingers, and if he he has one made by the dog, let it be cut out immediately. Mind these are my positive orders."

He afterwards mentioned some particulars which he had omitted in a hurried letter.

"When I seized the dog," he said, "his struggles were so desperate that it seemed at first almost impossible to hold him till I lifted him up in the air, when he was more easily managed, and I contrived to ring the bell. I was afraid that the foam, which was pouring from his mouth in his furious efforts to bite me, might get into some scratch, and do me injury; so with great difficulty I held him with one hand, while I put the other in my pocket, and forced on my glove; then I did the same with my other hand, and at last the gardener opened the door, saying, "What do you want?" I've brought you a mad dog, replied I, and telling him to get a strong chain, I walked into the yard, carrying the dog by his neck. I was determined not to kill him, as I thought if he should prove not to be mad, it would be such a satisfaction to the three persons whom he had bitten. I made the gardener, who was in a terrible fright, secure the collar round his neck, and fix the other end of a chain to the tree, and then walking to its furtherest range, with all my force, which was nearly exhausted by his frantic struggles, I flung him away from me, and sprang back. He made a desperate bound after me, but finding himself foiled, he uttered the most fearful yell I ever heard. All that day he did nothing but rush to and fro, champing the foam which gushed from his jaws; we threw him meat, and he snatched at it with fury, but instantly dropped it again.

The next day, when I went to see him, I thought the chain seemed worn, so I pinned him to the ground between the prongs of a pitch-fork, and then fixed a much larger chain round his neck; when I pulled off the fork, he sprang up and made a dash at me, which snapped the old chain in two. He died in forty-eight hours from the time he went mad.

MEN NOT BORN.

Among the many wonderful discoveries Mr. Calhoun has made in political and natural science, none is more wonderful than his recent announcement of the fact that men are not born, but *babes*. He is thus reported to have said in his late speech:

"This fatal error is the universal idea that all men are born free and equal. I purpose to examine this, and I am not afriad to meet the strong prejudices in its favor. There is not a word of truth in the proposition, as commonly understood, 'All men are born.' No, sir, men are not born; infants are born, and they grow to be men." [Laughter.]

Like all discoveries of genius, this one strikes us at once as so self-evident, that we all wonder we never saw it so before. King James's translators of the Bible, learned men as they were, made a great blunder when they wrote—"*Man*, that is *born* of woman, is of few days, and full of trouble." The proper rendering would have been, *babes*, that are born of woman, are of few days, &c. Their want of metaphysical precision is remarkable.—National Era.

For the Herald and Journal.

HEAT AND WATER.

To me be nature's volume broad display'd;
And to peruse its all-instructing page,
Or, haply catching inspiration thence,
Some easy passage, raptur'd to translate;
My sole delight, as through the falling glooms
Pensive I stray.

Thompson.

The laws which the Creator has established, both in the natural and moral world, embrace simplicity and complexity, or rather from the simplicity of his instituted laws, there results an ever-varying and wise complexity. There is no field in the vast domain of nature where we may not behold this principle illustrated and confirmed. As we look up to contemplate the unnumbered worlds of infinite grace, the first thing that strikes the adept in reading nature is the existence of a few simple laws, branching off into an interminable complexity. The mind of man becomes weary in tracing out these radiations of wisdom, and they are lost in an unknown infinity. Do we descend in the scale, the same truth is observable, even in the minutest beings and things that exist among His works who hath wrought all things in wisdom.

I have selected as an illustration of this truth the action of heat on water. How multiplied and complicated are its operations, and how beneficial its effects on the organized matter upon the earth's surface—upon plants and animals!

1. The action of the sun's heat on the *ocean* produces its peculiar effects on the earth's surface. Here we must observe that heat acts differently on earthy and aqueous matter. In the former, heat spreads and becomes diffused by the warm particles coming in contact with the cold. The location of the particles of matter is fixed. But with the latter the Creator introduces another law, wise in its design and effective in its operation—the aqueous mass being warmed by an interchange of particles. Thus in the sea particles are continually descending, while those they displace are ascending to the surface. This operation, as already intimated, is carried on by the action of heat on the sea. Heat rarifies the particles, while cold condenses them. The latter descends to the bottom, while the former rise to the surface. This interchange is made not only perpendicularly but horizontally—not only between the bottom and surface of the ocean, but between the distant regions of it.

The utility of this law is observed in that equalization of climate which the sea is known to produce. By this interchange of aqueous particles the sea is of nearly equal temperature in all parts, which fact can but affect the adjacent countries. Were it not for this remarkable provision by the God of nature, the polar regions would be so cold as to exclude animal and vegetable life of all kinds, while at the same time tropical climates would be so hot as to render the preservation of the vital principle in plants and animals impossible. But the beneficent Creator has instituted a law by which the boiling waters of the torrid zone are intermingled with the ice of the polar seas, and the ice of the polar regions is moved towards the equator, melts and becomes warm.

Hence it is that places along the sea shore are less liable to variation of climate than those of the same latitudes in the interior. The climate of England is more equable than that of Germany—warmer in winter and cooler in summer.

2. This law, on a moment's reflection, apparently subverts the well being, and even destroys the existence of animate nature.

If this be carried out, ice would sink to the bottom of our seas, lakes and rivers. Every winter would add a new volume to the accumulated mass, and even every frost would condense particles and send them to the bottom, where they must remain forever, as the sun's rays would never penetrate those frigid nethermost masses of ice. By this operation our lakes, rivers and oceans would soon be filled with this solid material, and this process must necessarily produce the destruction of all life on the earth. But to evade so fatal a consequence, the Creator has effected a modification of the law, by which cold produces condensation till we arrive at 40° F., and then it begins to rarify so that the particles descend no farther towards the bottom. Water continues to rarify for forty degrees to the freezing point, when at the freezing point there is a further rarification, so that the frozen water or ice floats on the surface. Thus by remaining on top till the warm season, the ice of our rivers and lakes is changed to its original element by the action of heat.

The above law in its double operation may be very easily illustrated and proved. Take a vessel of water and warm it, and you will observe that the surface warms first, or the rarified particles rise. Take the same vessel and let water freeze in it, and you will observe that the freezing particles rise to the surface. They not only rise, but very visibly rarify, so that if confined they will burst the vessel. Here is a *contrariety* of law, marked by the most practical wisdom. We have just its operations, and necessity is nature. Here we can but mark the hand of a wise, powerful and *beneficent* Creator, retaining all the good effect of his laws, and educing *life* even from what is loaded with the element of *death*.

3. *The action of heat on water produces evaporation.* As soon as we leave the freezing point evaporation begins. At first it is invisible, indeed, but as the heat is increased, the small particles rise faster and thicker, till they become visible to the naked eye. We frequently observe drops collected on the spout of a tea kettle, while no steam is visible. Those drops are the results of a process of invisible evaporation continually going on.

There are innumerable beneficial results arising from this arrangement among the works of God. Were this agent removed, all life must must be succeeded by death. The air we breathe is dry and destructive of life when inhaled alone, but by the intermingling of these vapory particles with it, the bad effects are counteracted, and the compound contributes life and health to every living terrestrial thing. Plants gather this dampness through the pores in the leaves as well as the roots, and hence were this ingredient in the atmosphere banished, plants and trees would droop and die without our hardly being able to tell the reason of it.

The effect of this change in the atmosphere would be no less deleterious on man than on plants; he would grow sickly, and reach death through various ways. He would inhale death at every time he respired. Hence the unsalubriousness of the deserts of Africa, and in fact nearly all deserts—the air is too dry. Hence too, sickness and epidemics almost invariably succeed to long continued droughts. The laws of nature have been deranged—the air has become vitiated, and the elements of disease and death have been inhaled and inflated in the system.

4. Clouds, likewise, are the result of the same law. They are in fact only particles of water so highly rarified as to appear like one mingled mass or sheet.

The utility of clouds is apparent. They serve to modify the sun's heat. Were there no clouds, the tropical regions would be uninhabitable by man, and perhaps by beast; but these serve as umbrellas to shade him, and reduce the fervor of the sun's rays. "Plants," says Duhamel, "grow more during a week of cloudy, than a month of dry and clear weather." "It has been observed," remarks Prof. Wheewell, "that plants are more refreshed by being watered in a cloudy than in a clear day." Plants would all die were it not for this wonderful provision of clouds. The hottest of our midsummer days wilt them, and if long continued would deprive them of life. We should, with the change contemplated, more than realize the feelings of the poet:

All-conquering heat, oh! intermit thy wrath!
And on my throbbing temples potent thou
Beam not so fierce. Incessant still you flow,
And still another fervent flood succeeds,
Poured on the head profuse. In vain I sigh
And restless turn a look around for night.

5. *Heat acting on water produces steam.* This is essentially the same as evaporation and clouds, except it is usually produced by artificial means. It is worthy of separate consideration, however, from the fact that it has been rendered subservient to the use and interest of man. This agent has emphatically revolutionized the world. It has put an end to the tardy operations of man which was formerly observed. Instead of laboring a long week in coursing the Hudson, we flit over its waves during one gentle sleep. All the business of the wide world is changed, it insinuates its agency into all things. It ploughs the mighty ocean, connecting distant continents, it courses our rivers, floats on our lakes, and sails across our plains. It clambers mountains, and delves in mines, it transports our commerce over sea and land without weariness or expenditure of nerves or muscles. It annihilates distance, and brings far-off countries within speaking distance; this simple agency only, a mere modification of one of the Creator's great laws, mingles the human race into one heterogeneous mass, and makes of them one common brotherhood. It is a powerful agent of civilization.

6. Rain is the condensation of the vapors collected to form clouds. While the vapor, or "watery powder" remains thin, it retains its position in the air; but when this vapor is blown to a colder region, it falls by its own weight and condensation, in drops. The vast utility of rain to living nature need hardly be adverted to; it obtrudes itself on the observation of the most inattentive mind.

7. *Snow and ice* are but a further condensation of vapor. These are, at first, apparently useless; but on further examination they too seem to have their functions. "Fire and hail, snow and vapor," as well as the "stormy winds" fulfil "his word."

"Snow and ice," says one writer, "are bad conductors of cold, and when the ground is covered with snow, or the surface of the soil or water is frozen, the roots or bulbs of plants beneath are protected by congealed water from the influence of the atmosphere, the temperature of which in northern winters is usually very much below the freezing point; and this water becomes the first nourishment of the plant in spring. The expansion of water during its congelation, at which time its volume increases one twelfth, and its contraction in bulk during a thaw tend to pulverize the soil, to separate its parts, and make it more permeable to the influence of the air." Hence too the arctic traveller finds his bed of snow of no intolerable coldness; "the Esquimaux is sheltered from the inclemency of the season in his snowy hut, and travels rapidly and agreeably over the frozen surface of the sea."

8. Another striking phenomenon arising from the action of heat on water, is the production of our springs and rivers. The Creator placed the water and land separate by that first fiat in the beginning of the creation. The water lay in vast hollows, called seas or oceans. Now the query is, how is the earth to be watered by these vapory masses? We see water on hills and running down the sides of mountains. *How comes it?* The old theory was that fountains which always burst forth most copiously from highlands were supplied by a subterranean conduit from the sea or some vast reservoir in the earth. But the more philosophical and current theory of later times is that springs are formed by the condensation of floating vapor. Why on the mountains? Because the air, being colder there, condenses the vapor, while the hot air of the valleys rarifies it, and hence repels it.

How beautiful is this arrangement of nature! Man expends large sums and long continued toil to bring water to his dwelling, and especially does he find it a difficult task to conduct it to his upper apartments; but how easy for the Wise Artificer of nature to water the very chambers of the earth, and even to throw the contents of the ocean to earth's very house top. How wise too the manner in which this is accomplished! God could have *poured* out floods to refresh the earth, but then our rivers would have inundated the plains, destroyed the hills, and exterminated at once vegetable and animal life. To avoid this fatal consequence rain distills *gently* upon the earth, so as to saturate it and prepare it for the growth of plants.

In view of his works in nature as well as grace, may we exclaim with the Apostle: "Oh, the depth of the riches, both of the knowledge and wisdom of God! how unsearchable are his judgments, and his ways past finding out."

B. Sirrel.

Smoky Hollow, June 5, 1848.

CONQUERED AND CONQUEROR.

The hospitals of a conquered army generally exhibit a scene of great moral depression, and many of the soldiers die from wounds which did not appear to be of a dangerous character; whilst in the hospitals of the victorious the wounded not only recover from frightful injuries, but even in the midst of the most severe bodily suffering they exhibit gaiety and cheerfulness, entertaining the most perfect confidence in their recovery.—Medical Times.

Gen. Washington's Grammar.—George Livermore, Esq., of Cambridge, is said to have in his possession the school grammar used by Geo. Washington more than a century ago. He says that he has been offered $50 for it, and $100 could not buy it.

TERMS

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